

# ALLAH

## THE EXALTED



Published by  
Mansooba Bandi Committee India

# **ALLAH**

## **THE EXALTED**

Published by  
Nazarat Nahro Isha'at Qadian

# **ALLAH THE EXALTED**

A rendering into English of Extracts from the Writings, Speeches, announcements and discourses of Hadrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, the Promised Messiah and the Founder of the Ahmadiyya Muslim Jama'at.

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# FOREWORD

Allah, The Exalted (Glory be to Him and hallowed be His name) is a set of extracts taken from the book 'The Essence of Islam volume 1 which is an English rendering of extracts from the writings, speeches, announcements and discourses of the Promised Messiah, Hadrat Mirza Ghulam Ahmad of Qadian <sup>as</sup>. It is actually the English rendering of the Urdu book 'Hadrat Mirza Ghulam Ahmad Qadiani, alaihissalato wassalam, Apni Tehrirun ki Ru Sey' compiled by Mr. Sayyed Mir Dawud Ahmad Sahib of Rabwah.

As per the recommendations of Majlis Shura 2015, Mansooba Bandi Committee India has tried to set out, in the words of Hadrat Ahmad <sup>as</sup>, a summary of his exposition of an outstanding topic, namely:

## **Allah, The Exalted.**

The Committee is publishing this selection in order to make people to study about Allah, the Exalted from the treasures of Hadrat Ahmad <sup>as</sup> in its original beauty.

It sincerely prays that this presentation may develop a zest in the reader for reading the original books of Hadrat Ahmad <sup>as</sup>. (Amin)

The Publishers

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# Publisher's Note

The following abbreviations have been used in this book, Readers are requested to recite the full salutations when reading the book:

**SA.** An abbreviation for *sal-lallahu 'alaihi wa sallam*, meaning “May peace and blessings of Allah be upon him,” is written after the name of the Holy Prophet Muhammad<sup>SA</sup>.

**AS.** An abbreviation for *'alaihis salam*, meaning “May peace be upon him,” is written after the name of Prophets other than the Holy Prophet<sup>SA</sup>.

**RA.** An abbreviation for *radi-Allaho 'anhu/ 'anha/ 'anhum* meaning, “May Allah be pleased with him/her/them,” is written after the names of the Companions of the Holy Prophet<sup>AS</sup> and of the Promised Messiah<sup>AS</sup>.

**RH.** An abbreviation for *rahimahullah*, meaning, “May Allah have mercy on him,” is written after the names of deceased pious Muslims who are not Companions.

In transliterating Arabic words we have followed the system adopted by the Royal Asiatic Society.

ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word ‘honour.’

ث *th*, pronounced like *th* in the English word ‘thing.’

ح	<i>h</i> , a guttural aspirate, stronger than <i>h</i> .
خ	<i>kh</i> , pronounced like the Scotch <i>ch</i> in 'loch.'
ذ	<i>dh</i> , pronounced like the English <i>th</i> in 'that.'
ص	<i>s</i> , strongly articulated <i>s</i> .
ض	<i>d</i> , similar to the English <i>th</i> in 'this.'
ط	<i>t</i> , strongly articulated palatal <i>t</i> .
ظ	<i>z</i> , strongly articulated <i>z</i> .
ع	' , a strong guttural, the pronunciation of which must be learnt by the ear.
غ	<i>gh</i> , a sound approached very nearly in the <i>r</i> 'grasseye' in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
ق	<i>q</i> , a deep guttural <i>k</i> sound.
ء	' , a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in 'bud'); *i* for ي (like *i* in 'bid'); *u* for و (like *oo* in 'wood'); the long vowels by *a* for أ or إ (like *a* in 'father'); *i* for ي إ or أ (like *ee* in 'deep'); *ai* for أي إي (like *i* in 'site'); *u* for أو إو (like *oo* in 'root'); *au* for, أو إو (resembling *ou* in 'sound').

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

# Allāh

## The Exalted

Glory be to Him and  
Hallowed be His Name

یہ دولت لینے کے لائق ہے اگرچہ جان دینے سے ملے۔  
“This wealth is worth acquiring,  
even at the cost of one’s life.”

# 2

## ALLAH THE EXALTED

### Personal Experience with God

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Ḥadrat Muḥammad, the chosen one [peace and blessings of Al-lāh be on him] on Mount Pārān, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death.

[Government Angrezī aur Jihād, Rūḥānī Khazā'in, Vol. 17, p. 29]

The pure life that is free from sin is a **brilliant ruby** which no one possesses today. **God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired.** I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the **true recognition of God**; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. **But I lead to a higher stage and affirm on the basis of my personal experience that God is.**

Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. **O ye, who are bereft! run to this fountain and it will satisfy you.** It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what **drum** shall I make the **announcement** that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

[*Kashtī Nūḥ, Rūḥānī Khazā'in*, Vol. 19, pp. 21-22]

## The Grace of God Covers Everything

**God is the light of the heavens and the earth.** Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, the ultimate cause of all lights and the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

[*Brāhīn-e-Āḥmadiyya, Rūḥānī Khazā'in*, Vol. 1, pp. 191-192, footnote]

## God of Islām Visible in Nature and Perceived by Human Hearts

The **God of Islām** is the same God Who is visible in the **mirror of the law of nature** and is discernible in the **book of nature**. Islām has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by **heaven and earth**.

[*Majmū‘a Ishtihārāt*, Vol. II, pp. 310-311]

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muḥammad, the chosen one [peace and blessings of Allāh be on him] through whom we have found the Living God Who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger<sup>sa</sup> who manifested God to us and we found the God Who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That True God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.

[*Nasīm-e-Da‘wat, Rūhānī Khazā‘in*, Vol. 19, p. 363]

The Being of God is transcendental and beyond the beyond and is most secret and cannot be discovered by the

power of human reasoning alone. No argument can prove it conclusively, inasmuch as reason can travel only so far that contemplating the universe it feels the need of a Creator. But the feeling of a need is one thing and it is quite another to arrive at the certainty that the God, Whose need has been felt, does in fact exist. As the operation of reason is defective, incomplete and doubtful, a philosopher cannot recognize God purely through reason. Most people who try to determine the existence of God Almighty purely through the exercise of reason, in the end become atheists. Reflecting over the creation of the heavens and the earth does not avail them much and they begin to deride and laugh at the men of God. One of their arguments is that there are thousands of things in the world which have no use and the fashioning of which does not indicate the existence of a fashioner. They exist merely as vain and useless things. These people do not seem to realize that lack of knowledge of something does not necessarily negate its existence.

There are millions of people in the world who regard themselves as very wise philosophers and who utterly deny the existence of God. It is obvious that if they had discovered a strong reason for the existence of God, they would not have denied it. If they had discovered a conclusive argument in support of the existence of God, they would not have rejected it shamelessly and in derision. It is obvious, therefore, that no one boarding the ark of the philosophers can find deliverance from the storm of doubts, but is bound to be drowned, and such a one would never have access to the drinking of pure Unity.

## Belief in the Unity of God Established through the Holy Prophet<sup>sa</sup>

It is a false and stinking notion that belief in the Unity of God can be achieved otherwise than through the Holy Prophet [peace and blessings of Allāh be on him]; nor can man achieve salvation without it. How can there be faith in the Unity of God unless there is perfect certainty with regard to His existence? Be sure, therefore, that belief in the Unity of God can be achieved only through a Prophet, as our Holy Prophet [peace and blessings of Allāh be on him] convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of heavenly signs. Up till today, the true and perfect followers of the Holy Prophet [peace and blessings of Allāh be on him] present those signs to the atheists.

The truth is that till a person observes the living powers of the Living God, Satan does not depart from his heart, nor does true Unity enter into it, nor can he believe with certainty in the existence of God. This holy and perfect Unity is appreciated only through the Holy Prophet [peace and blessings of Allāh be on him].

[*Haqīqat-ul-Wahī, Rūhānī Khazā'in*, Vol. 22, pp. 120-121]

It is not within the power of man to comprehend all the activities of the Divine, as they are above reason, intellect and imagination. A man should not be proud of his pittance of knowledge that he has to some degree comprehended the system of cause and effect, inasmuch as that knowledge of his is very limited, as if it were a millionth part of one drop out of the ocean. The truth is that as God Almighty Himself is unbounded His activities are unbounded also. It is beyond and above human power to

reach the reality of every activity of God.

Contemplating His eternal attributes we can, however, affirm that as Divine attributes have never fallen into disuse, therefore, in God's creation, some species have always existed in one form or the other; but any eternal personal coexistence (with God—Ed.) is false. It is to be remembered that, like His attribute of creation, His attribute of destruction has always been in operation all the time and that also has never fallen into disuse.

The philosophers have put forth every effort to bring the creation of heavenly and earthly bodies within the purview of their physical laws and to establish the source of all creation, but they have utterly failed to do so. Whatever they have gathered together as the result of their physical research is quite incomplete and defective. That is why they have not been able to adhere to their theories throughout and have always changed them about. As their research is confined entirely to their reason and speculation and they receive no help from God, they cannot emerge out of their darkness. No one can truly recognize God till he understands that there are numberless activities of the Divine which are far beyond and above human power, reason, and speculation. Before reaching this stage of understanding, a person is either an atheist and has no faith in God, or if he does believe in God, that god is the result of his own reasoning and is not the God Who manifests His Own Being and the mysteries of Whose powers are so numerous that human reason cannot encompass them. Since God has bestowed upon me the knowledge that His powers are wonderful, that they have depth upon depth and are beyond of beyond, and are outside comprehension, I have always considered

the philosophers to be rank disbelievers and secret atheists. It is my personal observation, and I have had experience of such wonderful Divine powers, that we can only describe them as something coming into existence out of non-existence. I have described some instances of these signs at some other places. He who has not observed this wonder of Divine power has observed nothing. We do not believe in a god whose powers are limited by our reason and speculation and there is nothing beyond. We believe in the God Whose powers, like His Being, are unlimited, unconfined, and unending.

[*Chashma-e-Ma'rifat, Rūḥānī Khazā'in*, Vol. 23, pp. 280-282]

## **God's Beauty, Beneficence and Unity taught by the Holy Qur'ān**

The Holy Qur'ān comprises teachings which work towards endearing God. They exhibit His beauties and remind us of His beneficence, inasmuch as love is created either by the observation of beauty or by the remembrance of beneficence. The Qur'ān teaches that by virtue of His excellences God is One, without associate. He suffers from no defect. He comprehends all good qualities and manifests all holy powers. He is the Originator of all creation and is the fountainhead of all grace. He is the Master of all recompense and everything returns to Him. He is near and yet far, and He is far and yet near. He is above all, but it cannot be said that there is someone below Him. He is more hidden than everything else is but it cannot be said that there is something more manifest than Him. He is Self-Existing in His Being and everything is alive through Him. He is Self-Sustaining and everything is sustained by Him. He supports everything and there is nothing that supports Him. There is

nothing that has come into being on its own, or can live without Him on its own. He comprehends everything, but it cannot be said what is the nature of that comprehension. He is the Light of everything in heaven and earth and every light has shone forth from His hand and is a reflection of His Being. He is the Providence of the universe. There is no soul that is not sustained by Him and exists by itself. No soul has any power which it has not obtained from Him and which exists by itself.

### **Two Kinds of Divine Mercy**

His mercy is of two kinds. One, which has been eternally manifested without being the result of any action on the part of anyone. For instance, heaven and earth, the sun, moon and planets, water, fire and air, and all the particles of the universe which were created for our comfort, and all those things that were needed by us, were provided before our coming into being. All this was done when we were not even present. No action had proceeded from us. Who can say that the sun was created on account of some action of his, or that the earth was created in consequence of some good action of his? This is the mercy which came into operation before the creation of man and is not the result of anyone's actions. The second kind of Divine mercy comes into operation in consequence of human action. This needs no illustration.

### **Allāh is Free from All Defects**

The Holy Qur'ān sets forth that God is free from all defects and is not subject to any loss; and He desires that man should purify himself from defects by acting upon His instructions. He has said:

مَنْ كَانَ فِي هَذِهِ آعْمَلَ فَهُوَ فِي الْآخِرَةِ آعْمَلٌ<sup>17</sup>

This means that: He who has no insight in this world and is not able to behold the Peerless Being, will be blind after death and will be enveloped in darkness, inasmuch as man is bestowed insight in this life with which to see God and he who will not take that insight with him from this world, will not be able to see God in the hereafter.

God Almighty has made it clear in this verse what progress He desires man to achieve and how far man can proceed by following His teaching. God sets forth in the Holy Qur’ān the teaching by following which a person can see God in this very life. As Allāh says:

مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا  
وَلَا يُشْرِكْ بِعِبَادَةَ رَبِّهِ أَحَدًا<sup>18</sup>

This means that: He who desires to see God—who is the True Creator—in this very life, should act righteously.

That is to say, his conduct should exhibit no default and his actions should not be for show, nor should he take pride in them that he is such and such, nor should his actions be defective and incomplete, nor should they smell of anything which is inconsistent with his personal love of God. All his actions should breathe sincerity and faithfulness. He should abstain from associating anything with God. He should worship neither sun nor moon, nor stars, nor air, nor fire, nor water, nor any other thing whatsoever. He should not exalt worldly means so as to depend upon them as if they were God's associates, nor should he depend upon his own enterprise and effort, for this is also a species of association. Having done every-

<sup>17</sup> Banī Isrā’īl, 17:73 [Publisher]

<sup>18</sup> al-Kahf, 18:111 [Publisher]

thing, he should consider that he has done nothing. He should have no pride in his knowledge, nor have dependence upon his actions. He should consider himself truly ignorant and slothful and his soul should be prostrate all the time at the threshold of God Almighty. He should draw the grace of God to himself through his supplications. He should become like a person who is thirsty and is helpless and finds a fountain spring forth in front of him, the water of which is clear and sweet, and he crawls up to the fountain and applies his lips to it and does not let go till he is fully satisfied.

In the Holy Qur'ān, our God describes His attributes thus:

قُلْ هُوَ اللَّهُ أَحَدٌ<sup>٥</sup> أَنْتَ لَا تَصْنَعُ<sup>٥</sup> كَمْ يَلْهُدُ<sup>٥</sup> وَلَمْ يُؤْكَدُ<sup>٥</sup>  
وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ<sup>١٩</sup>

This means that: Your God is One in His Being and in His attributes. No other being is eternal and everlasting and self-existing like His Being, nor are the attributes of any being like His attributes.

A person's knowledge needs a teacher and yet is limited. God's knowledge needs no teacher and is unlimited. A person's hearing is dependent upon air and is limited, but God's hearing is inherent and is unlimited. A person's seeing is dependent upon the light of the sun or some other light and is limited, but God's seeing is by His inherent light and is unlimited. The power of man to create is dependent upon some matter, needs time and is limited. God's power to create is neither dependent on any matter nor does it need time and is unlimited. All His attributes are without equal and as He has no equal in His

Being, no one is His equal in His attributes. If one of His attributes were to be defective, all His attributes would be defective and therefore His Unity cannot be established unless He were without any equal in His attributes as He is without any equal in His Being. He is not anyone's son, nor is anyone His son. He is Self-Sufficient and needs neither father nor son. This is the Unity which the Holy Qur'ān teaches and which is the basis of our faith.

[Lecture Lāhore, Rūḥānī Khazā'in, Vol. 20, pp. 152-155]

God has commanded me to inform the members of my Community that those who have believed with a faith which contains nothing of the world in it, and which is not coloured by hypocrisy or cowardice, and does not fall short of any degree of obedience, are the people who are approved by God, and God says that they are the ones whose feet are planted firmly on sincerity.

Let him who has ears hear what it is that God desires of you. It is that you should become wholly His and should not associate anyone with Him in heaven or in earth. Our God is the One Who is living today as He was living before, and Who speaks today as He spoke before, and hears today as He heard before. It is a false notion that in this age He hears but does not speak. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes has fallen into disuse or will fall into disuse. He is the One without associate Who has no son and no consort. He is the Peerless One Who has no equal and like Whom no individual is absolutely qualified with any quality, and Whose attributes are not shared by anyone. None of His powers lacks anything. He is near and yet far and He is far and yet near. He can

manifest Himself in any shape to those who have experience of visions but He has no body and no shape. He is above all but it cannot be said that there is anyone below Him. He is on His throne, but it cannot be said that He is not on the earth. He combines in Himself all perfect qualities and is a manifestation of all true praiseworthiness. He is the fountainhead of all excellences and combines in Himself all powers. All grace originates with Him and everything returns to Him. He is the Master of all kingdoms and possesses every perfect quality. He is free from every defect and weakness. It belongs to Him alone that all those on earth and in heaven should worship Him. Nothing is beyond His power. All souls and their capacities and all particles and their capacities are His creation. Nothing manifests itself without Him. He manifests Himself through His powers and His signs and we can find Him only through Him. He manifests Himself always to the righteous and shows them His powers. That is how He is recognized and that is how the path is recognized which has His approval.

He sees without physical eyes, hears without physical ears and speaks without a physical tongue. It is His function to bring into being from nothingness. As you see in a dream, He creates a whole world without the agency of any matter and shows as present that which is mortal and nonexistent. Such are all His powers. Foolish is the one who denies His powers and blind is the one who is unaware of their depth. He does everything and can do everything except that which is inconsistent with His dignity or is opposed to His promise. He is one in His Being and His attributes and His actions and His powers. All doors that lead to Him are closed except the one door which has been opened

by the Holy Qur'ān.

[al-Waṣīyyat, Rūḥānī Khazā'īn, Vol. 20, pp. 309-311]

### All Praise belongs to Allāh

*Alḥamdu lillāh*. All praise belongs to the True God Who combines in Himself all perfect attributes and Whose name is Allāh. In the idiom of the Holy Qur'ān, Allāh is the name of that perfect Being Who is truly worthy of worship, combines in Himself all perfect attributes, is free from all defects, is One without associate and is the fountainhead of all beneficence. In His Holy Book, God Almighty has described His name Allāh as combining in itself the attributes of all other names and qualities. No other name has been given this rank. Thus, the name Allāh comprehends all other perfect attributes.

*Alḥamdu lillāh*, therefore, means that all types of praise, overt and covert, relating to personal perfection or relating to natural wonders, are the characteristic of Allāh, and no one is His associate in them. It also means that all true praise and perfect qualities, which the wisdom of a wise one can think of or the reflection of any thinker can conceive of, are comprehended in God Almighty. There is no excellence, the possibility of which is vouched for by reason, of which God Almighty is bereft like an unfortunate human being. The wisdom of no wise one can point to an excellence which is not to be found in God Almighty. The maximum of all excellences that a person can conceive of is found in Him. He is perfect from every point of view in His Being, His attributes and His good qualities, and He is absolutely free from all defects. This is a truth which distinguishes a true religion from a false one.

## Defective Concepts of God in Other Religions

A study of all religions would reveal that there is no religion, other than Islām, which teaches that God Almighty is absolutely free from all defects and possesses to the full all praiseworthy qualities.

### Concepts of Hindūs and Āryā Samājists

The average Hindū considers his deities as partners in Providence and as sharers in God's actions. He even regards them as capable of altering God's designs and of upsetting His decrees. The Hindūs also believe that their Parmeshwar, at one time or the other, by way of transmigration, was born in the shape of a human being or some animal even as filthy as swine, and that he became involved in all their ills and vices. In that condition, he was subject, like others of the species, to hunger and thirst, pain and hurt, fear and sorrow, disease and death, humiliation and disgrace, and helplessness and weakness. Thus, it is obvious that such beliefs negate the high qualities of God Almighty and reduce His eternal and everlasting glory and majesty.

Their brothers, the Āryā Samājists, who claim that they follow the Vedās strictly, deprive God Almighty of the power of creation. They hold that souls are uncreated and self-existing like God Himself, whereas reason would consider it a defect in God Almighty that He should be the Master of the world and yet should not be the Lord and Creator of something, and that the life of the world should not depend upon His support but should be self-existing. Assume that the following two questions were to be submitted to sane reason: (i) Is it more appropriate and in accord with the perfect praiseworthiness of the

All-Powerful God that He should have brought into existence the whole universe out of His Own perfect power and should be its Lord and Creator and that the whole of the universe should be dependent upon His Providence and that the attribute of creation and its power should be inherent in His being and that He should not be subject to birth or death; (ii) Or is it more in accord with His status that the whole of creation, which is under His control, should not be created by Him and should not be dependent upon Him for its existence, and that He should not be its Creator and Lord and should not possess the attribute of power of creation and He should not be free from the defects of birth and death.

Reason would never hold that He Who is Master of the world is not its Creator and that the thousands of wonderful qualities that are found in souls and bodies are self-existent, and there is no one who created them and that God Who is called the Master of all is master only in name. Nor would it hold that God is without power of creation or is helpless and defective and is given to the consumption of impure articles, or is subject to death, pain, suffering, inaction, or ignorance. On the contrary, reason bears witness that God Almighty should be free from all these low attributes and defects, and should possess full perfection. Full perfection demands the possession of full power. If God Almighty does not possess full power, is not the Creator of anything and is not able to safeguard Himself against loss or defect, He would not have full perfection and by lacking full perfection He would not be worthy of perfect praise.

### **The Concept of Christians**

This is the case of the Hindūs and Āryās. What the Chris-

tians attribute to God Almighty by way of His Glory is a matter which can be determined by a single question. God Almighty, Who is Perfect and Eternal and Self-Sufficient and Non-Dependent, had carried on all His great works through eternity by Himself. He alone created the universe without the aid of a father or son and bestowed upon souls and bodies all the powers that they needed and is Himself the Guardian, Supporter and Controller of the universe. He brought into being, through His attribute of *Rahmāniyyat*, all that souls and bodies were to need without waiting for any action on their part, and created the sun and the moon and numberless stars and the earth and thousands of bounties contained therein out of His pure grace, without the assistance of any son. Then the same Perfect God in the latter days, discarding all His glory and power, became dependent upon a son to make provision for the salvation and forgiveness of mankind, and that son so inferior as to possess no kind of similarity to the Father. He did not create like the Father any portion of heaven or earth which should bear testimony to his godhead. The Gospel of Mark 8.12, describes his helplessness in the words that he sighed and said: 'Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.'

When he was put upon the cross, the Jews said that if he would come back to life they would believe in him. But he did not show them this sign, nor did he prove his godhead and perfect power in any other way. Such miracles as he worked had been worked in large numbers by previous Prophets and even the water of a pond possessed properties that manifested similar miracles (See chapter 5 of the Gospel of St. John). As he himself confessed, he was not able to show any sign in support of his godhead.

Being born of a frail woman, he, according to the Christians, underwent such disgrace, humiliation and helplessness throughout his life, as is the portion of the unfortunate and deprived ones. He was a prisoner for a period in the darkness of the womb and was born through the passage polluted by urine, and passed through every condition to which the birth of human beings is subject, and did not escape a single one of them. Then he confessed in his own book, his ignorance, lack of knowledge and powerlessness and that he was not good. That humble servant, who was without any reason described as the son of God, was inferior to some of the major Prophets in his intellectual attainments and in his actions. His teaching was also imperfect, being only a branch of the Law of Moses.

How then is it permissible to attribute to the All-Powerful God, Who is Eternal and Everlasting, this calumny that having been Perfect in His Being, and Self-Sufficient and All-Powerful, He in the end became dependent upon such a defective son and suddenly lost all His glory and His greatness? I do not believe that any wise person would permit such humiliation to be imagined concerning the Perfect Being Who comprehends all perfect qualities.

[*Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in*, Vol. 1, pp. 435-441, footnote 11]

## Attributes of God

It needs no argument that the true and perfect God, to believe in Whom is the duty of every creature, is the Lord of the worlds. His Providence is not confined to a particular people, age or country. He is the Sustainer of all peoples, of all ages, of all places and of all countries.

He is the fountainhead of all grace. Every physical and spiritual power is bestowed by Him, and the whole universe is sustained by Him and He is the support of all.

God's grace comprehends all peoples, all countries and all ages, lest any people should complain that God bestowed His bounties upon others, but not upon them, or that others received a Book from Him for their guidance, but they did not, or that in other ages He manifested Himself through His revelation, inspiration and miracles, but that He remained hidden in their age. By bestowing His grace upon all He obviated all these objections and out of His vast qualities He did not deprive any people or any age of His physical or spiritual bounties.

[*Paighām-e-Şulah, Rūhānī Khazā'in*, Vol. 23, p. 442]

### **Thank for Allah's Beneficence (Urdū Poem)**

O Allāh, Maker of things, Concealer of faults, All-Powerful;

O my Dear, my Benefactor, my Sustainer!

How should I thank You, O Bestower of Great Favours?

Where can I find the tongue to express my gratitude?

It is entirely Your grace and favour that You have chosen me;

Otherwise, there was no shortage of humble servants in Your court.

Those who vowed friendship turned into enemies;

But You did not abandon me, O Fulfiller of all my needs.

O my Unique Friend, O Refuge of my life,

You alone are sufficient for me; I can't do anything without You.

But for Your grace, I would have long been reduced to dust;

Then Allāh knows where this dust would have scattered.

May my heart and soul and very being be sacrificed in Your way!

I know of none who loves like You;

Since the beginning, I have been brought up under the blessed shadow of Your protection;

Like a suckling was I nursed by You.

In no son of man have I found the fidelity that You have;

Nor have I come across, apart from You, any compassionate friend.

People say that the unworthy are not accepted;

But despite being unworthy, I have been granted acceptance in Your court.

So numerous are Your favours and bounties bestowed upon me;

They will remain uncountable to the Day of Judgement.

[Brāhīn-e-Āhmadiyya, part V, Rūhānī Khazā'in, Vol. 21, p. 127]

## Two Types of Divine Attributes – Immanent and Transcendental

God Almighty, in order to bestow perfect understanding upon His humble creatures, has set out in the Holy Qur'ān two aspects of His attributes. First, He has described His attributes metaphorically as resembling some human qualities. For instance, He is Noble, Merciful, and Beneficent. He can be angry as well as loving. He has hands and eyes, legs and ears. He has been creating throughout eternity, though nothing has been eternally co-existent with Him. However, species have long ex-

isted and even that is not essential for the operation of His attribute of creation, for though creation is one of His attributes, the manifestation of His Unity and Singleness at certain times is also a part of His attributes. None of His attributes falls into permanent disuse, but a temporary cessation of its operation is permissible.

Thus God manifested His attributes of resemblance to man. For instance, God is Creator, but to some degree, man also creates or fashions; and man can be called noble for, up to a point, he possesses the quality of nobility; and man can be called merciful for, up to a point, he possesses the quality of mercy. He also has the quality of anger; and he has eyes and ears, etc. This could create a suspicion in one's mind that man resembles God in respect of these attributes, and God resembles man. Therefore, God, by contrast, has also mentioned in the Holy Qur'an His attributes of transcendence, i.e., such attributes of which man does not partake at all in his being or in his qualities. God's creation is not like man's creation, nor is God's mercy like man's mercy, nor is His wrath like man's anger, nor is His love like man's love, nor is He in need of space like man.

The Holy Qur'an sets out clearly that in His attributes God is quite distinct from man. For instance, it is said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيمُ الْبَصِيرُ<sup>20</sup>

Nothing in essence shares its substance or attributes with God. He is All-Hearing, All-Seeing.

At another place it is said:

أَنَّمَّا تَرَاهُ لَا هُوَ أَلْحَى الْقَيْوْمَةَ كَمَا تَأْخُذُهُ سَنَةً وَكَمَا تَوْمَهُ

<sup>20</sup> al-Shūrā, 42:12 [Publisher]

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُمْ كَرَّأَ  
بِرَادْرَنْهُ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يُحِيطُونَ  
بِشَيْءٍ إِنَّ عِلْمَهُ لَا يَمْكُثُ شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ  
الْأَرْضُ وَلَا يَئُودُهُ حَفْظُهُمْ وَهُوَ الْعَلِيُّ الْعَظِيمُ<sup>21</sup>

This means that: True Being and True Existence and all true qualities belong only to God and that no one is an associate with Him in respect of them. He alone is alive in His Being and all others are alive through Him. He exists in His own Being and everything else exists through His support. As He is not subject to death so also He is not subject to even temporary cessation of His senses like sleep or slumber; but others are subject to death, sleep and slumber. All that you see in the heavens or in the earth belongs to Him and manifests itself and exists through Him. There is no one who can intercede with Him without His permission. He knows all that is before or behind people, that is, His knowledge comprises that which is manifest and that which is hidden. No one can encompass any part of His knowledge except that much which He permits. His power and His knowledge encompass the heavens and the earth. He supports all and nothing supports Him. He is not wearied by supporting the heavens and the earth. He is above all weakness and feebleness and lack of power.

### Throne of Allāh-His Station of Singleness and Transcendence

At another place it is said:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ<sup>22</sup>

<sup>21</sup> al-Baqarah, 2:256 [Publisher]

<sup>22</sup> al-A‘rāf, 7:55 [Publisher]

Your Lord is Allāh, Who created the heavens and the earth in six periods and then settled Himself on the Throne.

This means that having created the heavens and the earth and all that is in them and having manifested His attributes of resemblance, He then addressed Himself to His station of transcendence and aloneness, in order to demonstrate His attributes of transcendence which station is beyond of beyond and is farthest away from creation. That station which is the highest is called the Throne.

The explanation of this is that in the beginning all creation was nonexistent and God Almighty manifested Himself at a station which was beyond of beyond and is named the Throne, that is a station which is higher than and above all the worlds. There was nothing except His Being. Then He created the heavens and the earth and all that is in them. When creation came into being, He hid Himself and desired that He should be known through His creation.

It must be remembered that Divine attributes never fall into permanent disuse. Except God, no one enjoys eternal personal existence, but the permanence of species too is requisite. No Divine attribute falls into permanent disuse, but there is temporary disuse. As the attribute of creation and the attribute of destruction are inconsistent with each other, therefore, when the attribute of destruction comes into full operation, the attribute of creation falls into disuse for a period. In short, in the beginning it was the time of the operation of the Divine attribute of Singleness and we cannot say how often this period repeated itself, except that it is eternal and without limit. In any case, the attribute of Singleness has priority in time over other

attributes. That is why it is said that to begin with, God was alone and that there was no one with Him. Then God created the heavens and earth and all that is in them and in that context He manifested His attributes that He is Noble, Merciful, Forgiving, and Acceptor of repentance. But he who persists in sin and does not desist is not left without chastisement. He also manifested His attribute that He loves those who repent, and His wrath overtakes only those who do not desist from wrongdoing and disobedience.....

### **Nothing approximates to the Attributes of Allāh**

All His attributes are appropriate to Him. They are not like human qualities. His eyes etc. are not physical and none of His attributes resembles human attributes. For instance, when a man is angry he suffers from anger himself and his heart loses its comfort and perceives a burning sensation and his brain is oppressed and he undergoes a change; but God is free from all such changes. His wrath means that He removes His support from one who does not desist from mischief and, according to His eternal law, He metes out to him such treatment as a human being metes out to another when he is angry. Metaphorically, it is called God's wrath. In the same way, His love is not like the love of a human being, for a human being suffers in love also when he is separated from his beloved. But God is not subject to suffering. His nearness also is not like the nearness of a human being, for when a human being approaches near someone he vacates the space which he had occupied before. But God, despite being near is far, and despite being far is near. In short, every Divine attribute is distinct from human qualities. There is only a verbal resemblance and no

more. That is why in the Holy Qur'ān Allāh the Exalted says:

لَيْسَ كَمُثْلِهِ شَيْءٌ<sup>23</sup>

That is: Nothing approximates to God Almighty in its being or its qualities.

[Chashma-e-Ma'rifat, Rūhānī Khazā'in, Vol. 23, pp. 272-276]

### Permanence of Allāh's Attributes

God will never cease to operate. He is always the Creator, the Providence, the Sustainer, the Gracious, the Compassionate and always will be. In my opinion, it is sinful to debate about the One of such Majesty. God has not imposed belief in anything which He has not demonstrated.

[Malfūzāt, Vol. IV, p. 347]

As the stars appear stage by stage God's attributes also appear stage by stage. Man is sometimes under the shadow of the Divine attributes of Glory and Self-Sufficiency and sometimes he is under the shadow of His attributes of Beauty. That is indicated in His saying:

مُلَيْكَيْتُوْمَهُوْنِي شَانِ<sup>24</sup>

It is a foolish notion that after sinful people have been condemned to hell the Divine attributes of Mercy and Compassion will cease to operate and will not be manifested, inasmuch as the permanent cessation of the operation of Divine attributes is not permissible. The basic attribute of God Almighty is Love and Mercy and that is the mother of all attributes. It is the same attribute

<sup>23</sup> al-Shūrā, 42:12 [Publisher]

<sup>24</sup> 'Every day He reveals Himself in a new state.'—al-Rahmān, 55:30 [Publisher]

which sometimes comes into operation in the shape of the attributes of Glory and Wrath for the purpose of human reform, and when the reform has been effected then Love appears in its true form and remains in operation forever as a bounty. God is not like a short-tempered person who loves to torment. He wrongs no one, but people wrong themselves. All salvation lies in His Love and all torment is to draw away from Him.

[Chashma-e-Masīḥī, Rūhānī Khazā'in, Vol. 20, pp. 369-370]

## General Attributes Mentioned in the Holy Qur'ān

The attributes of God, to Whom the Holy Qur'ān calls us, are set out as follows:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِمُ الْغَيْبِ وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ<sup>(i)</sup>  
 مَلِكُ يَوْمَ الدِّينِ<sup>(ii)</sup> أَلْمَلِكُ الْقَدُّوسُ السَّلَمُ الْمُؤْمِنُ الْمُهَبِّمُ الْعَزِيزُ  
 الْجَبَّارُ الْمُتَكَبِّرُ<sup>(iii)</sup> هُوَ اللَّهُ الْعَالِمُ الْعَالِمُ الْمُصْوِرُ لَهُ الْأَشْمَاءُ الْحُسْنَى  
 يُسَيِّئُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ<sup>(iv)</sup> عَلَى كُلِّ  
 شَيْءٍ قَدِيرٌ<sup>(v)</sup> رَبُّ الْعَلَمِينَ الرَّحْمَنُ الرَّحِيمُ مَلِكُ يَوْمَ الدِّينِ<sup>(vi)</sup>  
 أَحَيِّبُ دَعْوَةَ الدَّاعِيَادَعَانِ<sup>(vii)</sup> أَلْحَيِّ الْقَيْمُونَ<sup>(viii)</sup> قُلْ هُوَ اللَّهُ أَحَدٌ<sup>(ix)</sup>  
 أَنَّ اللَّهَ الصَّمَدُ<sup>25</sup> لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ<sup>(x)</sup>

That is, God is One and has no associate: that no one else is worthy of worship and obedience. He is so described for if He were not without associate, there would be the possibility that His associate might overcome Him and His Godhead would then be put in danger. No one else is worthy of worship means that He is so perfect and His attributes and excellences are so high and exalted that, if out of all existence, a God were to be chosen on account

<sup>25</sup> (i) al-Hashr, 59:23 (ii) al-Fātiḥah, 1:4 (iii) al-Hashr, 59:24 (iv) al-Hashr, 59:25 (v) al-Baqarah, 2:21 (vi) al-Fātiḥah, 1:2-4 (vii) al-Baqarah, 2:187 (viii) al-Baqarah, 2:256 (ix) al-Ikhlas, 112:2-5. [Publisher]

of His perfect attributes or if one's mind were to imagine the best and highest attributes, that God alone would be the most exalted and none else could be greater than Him. To associate anyone lower with Him in His worship would be utterly wrong.

Then He says that He is عَلِمُ الْغَيْبِ which means that He alone has full knowledge of Himself and no one can encompass His Being.

We can wholly observe the sun, the moon and every created thing, but we are unable to observe God wholly. Then He says that He is the Knower of the seen. Nothing is hidden from Him. Being God it could not be presumed that He was unaware of anything. He observes every particle of this universe, which a human being cannot do. He knows when He will destroy this system and set up the Judgement. No one except Him knows when that will be. He alone knows all these times.

Then He says: هُوَ الرَّحْمَنُ which means that before the coming into being of creatures and their actions, out of His pure grace and in consequence of no action of anyone, He makes provision for the comfort of everyone; as for instance, He made the sun and the earth and all other things for our use before any action proceeded from us. This bounty is called in the Book of God *Rahmāniyyat*, and on account of this attribute, God Almighty is called *Rahmān*.

Then He says: أَكْرَيْمُ which means that He rewards good actions with gracious rewards and does not let anyone's efforts go waste. On account of this attribute, He is called *Rahīm* and this attribute is called *Rahīmiyyat*.

Then He says: مَلِكُ يَوْمِ الْحِسْبَنِ which means that He has in

His own hands the recompense of everyone.

He has no agent to whom He has committed the governance of heaven and earth, having withdrawn Himself from it, leaving it to the agent to award punishment or reward.

Then He says: **الْمَلِكُ الْقُدُّوسُ** which means that God is the Sovereign, whose sovereignty is subject to no defect.

It is obvious that human sovereignty is not free from defects. For instance, if the subjects of a human sovereign were all to leave the country and migrate, his sovereignty could not be maintained, or if his subjects were afflicted with famine, he would not be able to recover any revenue; or if his subjects were to dispute with him and question the basis of his sovereignty, what qualification for his sovereignty could he put forward? But the sovereignty of God is not subject to any of this. In an instant, He can destroy the whole kingdom and create a new one. Were He not the Creator and All-Powerful, His sovereignty could not be maintained without injustice, for having forgiven the world once and bestowed salvation upon it, how could He have obtained another world to rule? Would He seize upon those who had attained salvation and revoke His salvation tyrannically? In such case, His Godhead would be called in question and like worldly sovereigns His sovereignty would prove defective. Those who make laws for the world fall into different moods and have recourse to tyranny when they find that they cannot achieve their selfish purpose without tyranny.

For instance, a law permits that to save a vessel, the occupants of a boat might be allowed to perish, but God should not be subject to any such dire necessity. Had

God not been All-Powerful, possessing the capacity of creating from nothing, He would have been compelled either to have recourse to tyranny or to adhere to justice and be deprived of His Godhead. The vessel of God carries on with full power and justice.

Then He says: أَنَّهُمْ which means that He is Himself secure against all defects and misfortunes and hardships and bestows security upon His creation. Had he been subject to misfortunes, for instance, had He been subject to being killed by people or by being frustrated in His designs, how would anyone's heart feel secure that God would save him from misfortunes? The false gods are described in the Holy Qur'ān as follows:

رَأَيْتَ الَّذِينَ كَذَّبُوا نَعْوَنَ مِنْ دُونِ اللَّهِ لَئِنْ يَخْلُقُوا ذَبَابًا لَّوْ أَجْتَمَعُوا لَهُ وَإِنْ يَسْلُبُهُمُ الْذَّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ وَصَعْفُ الطَّالِبِ وَالْمَطْلُوبُ ۝ مَا قَدَرُوا اللَّهُ حَقًّا قَدْرَهُ ۝ رَأَيْتَ اللَّهَ لَقُوَّيْ عَزِيزًّا ۝<sup>26</sup>

Those whom you call gods instead of Allāh, cannot create even a fly, even if they were all to join hands to do so; and if a fly were to take away something from them, they do not have the power to recover it therefrom. Ignorant are those who worship them and helpless are those whom they worship.

Can gods be like this? God has all power above every other powerful one and He overcomes all. No one can seize Him or beat Him. Those who fall into such mistakes do not rightly estimate God and do not know what He should be.

Then God is the Bestower of peace and sets forth reasons in support of His excellences and His Unity. This is an

indication that a believer in the True God will not be put to shame in any company or before God Himself, inasmuch as he is furnished with strong arguments. But a believer in an artificial god is always in great distress. Instead of putting forward reasons he describes every senseless thing as a mystery so that he should not be laughed at and thus he seeks to hide established errors.

Then He says:

آلْمُهَيْمِنُ الْعَزِيزُ الْجَبَّازُ الْمُتَكَبِّرُ<sup>27</sup>

God is Guardian over all and Supreme over all. He sets everything right and is exalted above everything.

Then He says:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَشْمَاءُ الْحُسْنَى<sup>28</sup>

He is the Creator of body and soul. He gives shape to the bodies in the womb. All beautiful names that can be conceived of belong to Him.

Then He says:

يُسَيِّئُهُمْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ<sup>29</sup>

Inmates of the heaven and the earth glorify Him alike.

This verse indicates that there is life on celestial bodies and that the dwellers therein follow Divine guidance.

Then He says:

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ<sup>30</sup>

That is, He has power to do all that He wills, which is a great reassurance for His worshippers, for if God were

<sup>27</sup> al-Hashr, 59:24 [Publisher]

<sup>28</sup> al-Hashr, 59:25 [Publisher]

<sup>29</sup> al-Hashr, 59:25 [Publisher]

<sup>30</sup> al-Baqarah, 2:21 [Publisher]

not powerful and were helpless, nothing could be expected of Him. Then He says:

رَبُّ الْعَلَمَيْنَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝  
أَجَيْبُ دَعْوَةَ الدَّاعِ لِذَادَ عَكِّ<sup>32</sup>

He is the Sustainer of all the worlds. He is Gracious, Merciful and Master of the Day of Judgement, and has not delegated His power to anyone else.

He hears the call of everyone who calls on Him and responds to it, that is to say, He accepts prayers.

Then He says: <sup>33</sup> أَنْحَى الْقَيْوُمُ which means that He is the Ever-Living and All-Sustaining. If He were not Ever-Living there would be the fear lest He might die before us.

Then it is said that He is Single, has no father and no son and no equal and no peer<sup>34</sup>.

[*Islāmī Uṣūl kī Philosophy, Rūhānī Khazā'in*, Vol. 10, pp. 372-376]

## Four Principal Attributes of Allāh

God Almighty has four principal attributes which may be called the mothers of all attributes. Every one of them makes a demand upon our humanness. These four are *Rubūbiyyat*, *Rahmāniyyat*, *Rahīmiyyat* and *Mālikiyat* of the Day of Judgement.

For its manifestation, *Rubūbiyyat* demands nothingness, or a state resembling nothingness. Every form of creation, whether animate or inanimate, comes into being through it.

<sup>31</sup> al-Fātiḥah, 1:2-4 [Publisher]

<sup>32</sup> al-Baqarah, 2:187 [Publisher]

<sup>33</sup> al-Baqarah, 2:256 [Publisher]

<sup>34</sup> al-Ikhlāṣ, 112:2-5 [Publisher]

For its manifestation, *Rahmāniyyat* demands the absence of existence and its operation is related only to animates and not to inanimates.

*Rahīmiyyat* demands for its manifestation an affirmation of their nothingness and non-existence from the part of creation which is endowed with reason and relates only to man.

*Mālikiyat* of the Day of Judgement demands for its manifestation humble supplication and pleading and relates only to such of mankind as fall like beggars on the threshold of Unity and spread forth their mantle of sincerity in order to receive grace and, finding themselves empty handed, believe in the *Mālikiyat* of God.

These four attributes are in operation all the time. Of these *Rahīmiyyat* moves a person to supplication and *Mālikiyat* consumes a person in the fire of fear and terror and gives birth to true humility, for this attribute establishes that God is the Master of recompense and that no one has the right to demand anything. Forgiveness and salvation are through grace.

[*Ayyām-uş-Şulah*, *Rūhānī Khazā'īn*, Vol. 14, pp. 242-243]

In *Sūrah Fātihah* God Almighty has set forth four of His attributes, namely, *Rabb-ul-Ālamīn*, *Rahmān*, *Rahīm* and *Mālik-i-Yaum-id-Dīn*. The order in which they are mentioned is the natural order of these four attributes and they are manifested in this order. Divine grace is manifested in the world in four types.

The first is the most general grace. This is the absolute grace which perpetually envelops everything from the heavens to the earth without distinction of animate or inanimate. The coming into being of everything from

non-existence and its fullest development is through this grace. Nothing is outside of it. All souls and bodies were manifested and are manifested through it and all were developed and are developed through it. This grace is the very life of the universe. Were it to be withdrawn for an instant the universe would come to an end; and had it not been for this grace, there would have been no creation. In the Holy Qur'ān this grace is named *Rubūbiyyat* and by virtue of it God is called *Rabb-ul-Ālamīn*, as is said at another place:

وَهُوَ رَبُّ كُلِّ شَيْءٍ<sup>35</sup>

God is the *Rabb* of everything.

(Part Number: 8)

Nothing in the universe is devoid of His *Rubūbiyyat*. So the attribute of *Rabb-ul-Ālamīn* is mentioned first of all in *Sūrah Fātihah* and it is declared:

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ<sup>36</sup>

as of all the attributes of grace, this has natural priority, both because it comes into manifestation before the other attributes of grace and because it is the most general in its scope, inasmuch as it comprehends everything whether animate or inanimate.

The second type of grace is **general grace** and the difference between this grace and the one previously mentioned is that the first one comprehends the whole of the universe and the second one is a special Divine bounty which is bestowed upon animate. In other words, the special attention of the Divine towards living things

<sup>35</sup> al-An'ām, 6:165 [Publisher]

<sup>36</sup> 'All praise belongs to Allāh, Lord of all the worlds.'—al-Fātihah, 1:2 [Publisher]

is called the general grace. It operates in respect of all living things according to their needs without their having any right or title to it. It is not the consequence of, or reward for, any action. It is by the blessing of this grace that every living thing lives, eats, drinks and is safeguarded against dangers and has its needs fulfilled. Through it all the means of life which are needed by every animate or its species for their own continuance, are made available. It is the consequence of this grace that whatever the souls need for their physical development has all been provided, and for those who in addition to physical development are in need of spiritual development, that is to say, they possess the capacity for such development, the Word of God has descended through eternity at the time of its need.

It is through the operation of this grace of *Rahmāniyyat* that man fulfils his millions of needs. He has available to him the surface of the earth for residence, the sun and the moon for light, air for breathing, water for drinking, all varieties of food for eating, millions of medicines for treatment, a large variety of garments for wearing and Divine Books for guidance. No one can claim that all this has been provided through the blessing of his actions, that he had performed some good action in some previous existence in consequence of which God has bestowed these numberless bounties upon mankind. It is thus established that this grace which is manifested in thousands of ways for the comfort of all animates is an *ex gratia* bounty, which is not bestowed in consequence of any action but is a manifestation of Divine compassion, so that every animate should achieve its natural purpose and all its needs may be fulfilled. By virtue of this grace, Divine bounty provides for the needs of mankind and all

animals and affords them protection so that their capacities should not remain in the realm of potentiality.

The existence of this Divine attribute is established by the observation of the law of nature. No reasonable person would deny that the sun, the moon, the earth, and the elements, and all other necessary things which are found in the universe, and upon which the life of all animates depends, are manifested through this grace. The name of this grace, of which everything that breathes takes advantage according to its needs, without distinction of man or beast, believer or non-believer, good or bad, and of which no animate is deprived, is *Rahmāniyyat*, and by virtue of it God has been called *Rahmān* in *Sūrah Fātihah* after *Rabb-ul-Ālamīn*. The attribute *al-Rahmān* is referred to at several other places in the Holy Qur’ān. For instance: <sup>37</sup>

وَلَذَا قَيْلَ لَهُمْ أَشْجُدُ وَاللَّرَّحْمَنِ قَالُوا مَا الرَّحْمَنُ أَنْشَجُدُ  
لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۝ تَبَرَّكَ الَّذِي جَعَلَ فِي السَّمَاءِ  
بِرُّوجًا وَجَعَلَ فِيهَا سِرَاجًا قَمَرًا مُبِينًا ۝ وَهُوَ الَّذِي جَعَلَ  
الْأَقِيلَ وَالنَّهَارَ خِلْقَةً لِمَنْ أَرَادَ أَنْ يَعْذِّبَ أَوْ أَرَادَ شُكُورًا ۝  
وَعَبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَىٰ أَكْرَبِ رُضْ هُوَنًا وَلَذَا  
خَاطَبَهُمُ الْجِهَلُونَ قَالُوا سَلَّمًا ۝

This means that: When the disbelievers, pagans and atheists are admonished that they should prostrate themselves before the *Rahmān*, they feel aversion towards the name *Rahmān* and enquire: What is *Rahmān*? The answer is that *Rahmān* is the Blessed Being, Who is the perpetual source of all good and Who has made mansions in the heaven and has placed the sun and the moon in those mansions which provide light to the whole creation with-

<sup>37</sup> al-Furqān, 25:61-64 [Publisher]

<sup>39</sup> al-A‘rāf, 7:157 [Publisher]

out distinction of believer and disbeliever. The same *Rahmān* has made for all mankind day and night which follow each other so that a seeker of understanding should draw benefit from this wise arrangement and should find release from the coverings of ignorance and indifference and so that he who is eager to be grateful should render thanks.

The true worshippers of *Rahmān* are those who walk humbly upon the earth and when the ignorant ones address them harshly they reply to them in words of peace and compassion.

That is to say, they offer kindness in place of harshness, and in return for abuse, they pray for their revilers and thus they exhibit gracious qualities, for the Gracious One bestows the bounties of the sun, the moon, the earth and other countless favours upon all His creatures regardless of whether they are good or bad.

In these verses, it has been expounded that the word *Rahmān* is used for God because His mercy encompasses all good and bad alike. At another place this mercy has been referred to in the verse:

عَذَّلَنِي أَصِيلُ بِهِ مَنْ أَشَاءَ وَذَحَّلَتِي وَسَعَثَ كُلَّ شَيْءٍ ٤٩

I inflict My chastisement upon whom I so determine and My mercy encompasses everything.

At another place it is said:

قُلْ مَنْ يَكْلُمُ كُمْ بِالْيَمِيلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ٤٠

Tell these disbelievers and the disobedient ones that were it not for the attribute of *Rahmāniyyat*, they could not have averted divine chastisement. In other words, it is by

virtue of *Rahmāniyyat* that He grants respite to the disbelievers and pagans and does not seize them quickly. At another place *Rahmāniyyat* is referred to as:

أَوَلَمْ يَرَوْا إِلَىٰ الظَّيْرَفَةِ مَنْ صَفَّتْ وَيَقْبِضُ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ<sup>41</sup>

(Part Number: 29)

Do they not observe the birds flying above them with their wings spread out and closed down. It is the Gracious One Who keeps them from falling down.

This means that the grace of *Rahmāniyyat* so encompasses all animates that even birds which seem to have little value, fly joyously in the current of this grace.

As this grace follows naturally after *Rubūbiyyat*, it has been mentioned in that order in *Sūrah Fātihah*.

The third type of grace is **special grace**. The difference between this and general grace is that in the case of the general grace, a beneficiary is not under obligation to make himself good, or to bring his ego out of the coverings of darkness, or to put forward any effort to take advantage of it. By virtue of general grace, God Almighty bestows upon every animate all that it needs according to its nature without asking and without any effort on its part. But in the case of special grace, striving and effort, purification of the heart and supplication, attention towards God and all kinds of appropriate efforts are needed. He alone receives this grace who seeks it and this grace descends upon one who works for it. The existence of this grace is also proved by observation of the law of nature. It is obvious that those who strive in the cause of God and those who are indifferent cannot be equal. Without doubt, a special mercy descends upon

<sup>41</sup> al-Mulk, 67:20 [Publisher]

people who strive truly in the cause of God and withdraw from every darkness and disorder. By virtue of this grace, in the Holy Qur’ān, God’s name is *Rahīm*. Because the attribute of *Rahīmiyyat* is special and follows upon the fulfilment of certain conditions, it is mentioned after *Rahmāniyyat*, for *Rahmāniyyat* was manifested before *Rahīmiyyat* manifested itself. On account of this natural order *Rahīmiyyat* is mentioned after *Rahmāniyyat* in *Sūrah Fātihah* and Allāh the Exalted says:

الرَّحْمَنُ الرَّحِيمُ <sup>42</sup>

This attribute is mentioned at several places in the Holy Qur’ān. For instance, at one place it is said:

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا <sup>43</sup>

This means that God’s *Rahīmiyyat* is confined to the believers and that a disbeliever and a rebellious one have no share in it.

It is worthy of note that the operation of the attribute of *Rahīmiyyat* has been confined to the case of believers, but *Rahmāniyyat* is not so limited. Nowhere is it stated that God is *Rahmān* towards believers. The mercy which is specially related to the believers is always described as *Rahīmiyyat*. At another place it is said:

رَأَتِ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُخْسِنِينَ <sup>44</sup>

The *Rahīmiyyat* of Allāh is close to those who do their duty to the utmost.

At another place it is said:

إِنَّ الَّذِينَ أَمْنَوْا وَالَّذِينَ هَاجَرُوا وَجَاهُوا فِي سَبِيلِ اللَّهِ

<sup>42</sup> ‘The Gracious, the Merciful’—al-Fātihah, 1:3 [Publisher]

<sup>43</sup> ‘And He is Merciful to the believers’—al-Ahzāb, 33:44 [Publisher]

<sup>44</sup> al-A‘rāf, 7:57 [Publisher]

أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ 45

Those who believed and migrated from their homes or shed their selfish desires, and strove in the path of Allāh hope for His mercy, for Allāh is Most Forgiving, Ever-Merciful.

This means that His *Rahīmiyyat* is certainly bestowed upon those who deserve it. There is no one who seeks Him and does not find Him.

عاشق کے شد کے یار بھاش نظر نہ کرو  
اے خواجہ درد نیست و گرنہ طبیب ہست 46

The fourth kind of grace is **the most special one**. This grace cannot be achieved merely by striving and effort. The first condition for its manifestation is that this world of means which is narrow and dark should be demolished altogether and the full power of the Lord of Unity should manifest its perfect brilliance nakedly without the intrusion of other means. This last degree of grace where all other graces end, is distinguished from other graces by being perfect in the sense that it is open and clear and there is no covertness or deficiency in respect of it. That is to say, there should be no doubt left with regard to the determined bestowal of this grace, nor with regard to the reality and pure and perfect mercy of this grace. The generosity of and the rewarding by the Eternal Master, the Bestower of the grace, should appear as bright as the day. The recipient of this grace should know with cer-

<sup>45</sup> al-Baqarah, 2:219 [Publisher]

<sup>46</sup> What kind of a lover is he towards whom the Beloved does not incline?

O my master, what is lacking is pain, for the Physician is available.

[Publisher]

tainty and should feel it as a matter which is patent that the Master of the kingdom is bestowing a grand bounty, and great delight upon him by His determination, attention and special power. And that for **his righteous conduct** he is receiving the reward which is perfect and everlasting, most clear and superior, most desirable and loved, and that there is no aspect of a test or trial involved.

To become the beneficiary of that complete, perfect, lasting and superior grace, it is necessary that the person concerned should be transported to another world from this defective, opaque, narrow, confined, mortal and doubtful world, because this grace is an experience of grand manifestations in which the beauty of the true Benefactor should be clearly seen and should be experienced as a certainty, so that no stage of manifestation and certainty should be left out and no veil of material means should obstruct it. Every detail of complete understanding should come into operation in full force. The manifestations should be so clear and definite that God Himself should convey that they are free from every test and trial. This manifestation should carry with it high and perfect delights possessing so completely one's heart and soul and every spiritual and physical faculty to such a degree as could not possibly be exceeded.

This world which is defective in its essence, clouded in its appearance, mortal in its being, doubtful in its conditions, and narrow in its extent, cannot bear these grand manifestations. Pure lights and eternal bounties, and those perfect rays which are everlasting cannot be contained in it. For this manifestation, another world is needed which should be wholly free from the darkness of material means and should be the perfect and pure mani-

festation of the power of the One Supreme Being.

This most special grace is to some degree enjoyed in this very life by those perfect personalities who tread completely along the path of truth and, discarding their selfish designs and desires, lean wholly towards God. They die before their death, and though they appear to be in this world, they in truth dwell in the other world. Inasmuch as they withdraw their hearts altogether from the material means of this world, breaking away from the habits of humanness and turning away altogether from that which is beside Allāh, adopt the way which is above the ordinary. God Almighty treats them in the same way and, in an extraordinary manner, manifests those lights for them which in the case of the others are only manifested after death. They experience to some degree this most special grace in this life.

This is a very special grace and is the ultimate end of all graces. He who achieves it arrives at the greatest good fortune and enjoys eternal prosperity which is the fountainhead of all joys. He who is deprived of this grace is condemned forever to hell. By virtue of this grace, God Almighty has named Himself *Mālik-i-Yaum-id-Dīn* in the Holy Qur’ān. The recompense referred to in this juxtaposition is the perfect recompense, the details of which are set out in the Holy Qur’ān. That perfect recompense cannot be manifested without the manifestation of complete Mastership. This is referred to at another place where it is said:

لِمَنِ الْمُلْكُ الْيَوْمَ يُلْهِ الْوَاحِدَ الْقَهَّارَ<sup>47</sup>

This means that: On that day God's *Rubūbiyyat* will mani-

<sup>47</sup> al-Mu'min, 40:17 [Publisher]

fest itself without the intervention of material means and it will be observed and felt that everything besides the great power and might of Allāh is nonexistent.

Then all comfort and joy, and all reward and punishment, will appear clearly as coming from God. There will be no veil in between and there will be no room left for any doubt. At that time, those who had cut themselves asunder from everything for His sake will find themselves in a state of perfect bliss which will envelope their bodies and souls, their outside and inside, and no part of their beings will be deprived of this great good fortune.

*Mālik-i-Yaum-id-Dīn* also indicates that on that Day comfort or suffering and pleasure or pain, whatever is experienced by man, will proceed directly from God Almighty, and He will be the Master of all conditions. In other words, meeting with Him or being cut off from Him will be the cause of eternal good fortune or eternal misfortune. Those who had believed in Him, adhered to Unity and had dyed their hearts in His pure love, will experience the lights of His mercy clearly and openly; and those who had not achieved faith and love of God will be deprived of this delight and comfort and will be involved in painful torment.

....It will thus be seen that the priority given to the attribute *Rahmān* over the attribute *Rahīm* is necessary and is demanded by the rule of good composition. When the book of nature is studied, the first attribute of God which comes to notice is *Rubūbiyyat*, then His *Rahmāniyyat*, and thereafter His *Rahīmiyyat* and finally His *Mālikiyat*. Perfect composition demands that the order followed in the book of nature should also be kept in view in the revealed book. To reverse the natural order in composition

is to reverse the law of nature. For a perfect composition it is necessary that the order of the composition should be in such accord with the order of nature as if it were its photograph in which that which is natural and in fact prior should be prior in description also. Thus in these verses the highest eloquence is displayed in which the natural order is perfectly observed. The verses follow the order which everyone possessing insight would observe in the order of the universe. Is this not the straightforward way that the order in which Divine bounties appear in the book of nature should be followed also in the Revealed Book? To take exception to such an excellent and wise order is the characteristic of those blind ones who have lost at once both their sight and their insight.

چشم بِ اندیش که برکنده باد  
عیب نماید هنر در نظر<sup>48</sup>

We revert to the subject and proceed to expound what is set out in *Sūrah Fātiḥah* from *Rabb-ul-‘Ālamīn* to *Mālik-i-Yaum-id-Dīn*. As expounded in the Holy Qur’ān, it comprises four grand verities:

**The first verity** is that God Almighty is *Rabb-ul-‘Ālamīn*, that is to say, that God is the *Rabb* and Master of all that which is in the universe. All that appears, is seen, felt or perceived by reason, is His creation, and that true existence belongs only to God Almighty and to nothing else. In short, the universe with all its components is created and is the creation of God. There is nothing in the components of the universe which is not the creation of God.

<sup>48</sup> The eye of the ill-wisher, wherever it lands;

Is prone to see evil even where there is good. [Publisher]

Through His perfect *Rubūbiyyat* God Almighty controls and rules over every particle of the universe.

His *Rubūbiyyat* is in operation all the time. It is not that after having created the world God has withdrawn from its control and that He has committed it to the law of nature so that He Himself does not intervene in any way. It is not like the maker of a machine who has no concern with it after it has been made. The creations of the True Maker are not unconnected with Him. The *Rabb-ul-‘Ālamīn* exercises His perfect *Rubūbiyyat* all the time over the whole universe and the rain of His *Rubūbiyyat* falls perpetually upon the whole universe. At no time is the universe deprived of the benefit of His grace. Even after the creation of the universe, that Source of Grace is needed every moment, without interruption, as if He had not yet created anything. As the world depended upon His *Rubūbiyyat* for its coming into being, it is equally dependent upon it for its continuation and sustenance. It is He Who supports the world every moment and every particle of the universe is kept fresh and flourishing because of Him. He exercises His *Rubūbiyyat* in respect of everything by His will and intent. It is not as if His *Rubūbiyyat* were exercised in respect of anything without His intent. In short, this verity means that everything in the universe is created and is dependent upon the *Rubūbiyyat* of God Almighty in respect of all its excellences and conditions, at all times. There is no spiritual or physical excellence which any created thing can acquire on its own without the determination of the Absolute Controller. Besides, it is latent in this and other verities that the divine attributes, such as *Rabb-ul-‘Ālamīn* etc., are special to Him and that none else is associated with Him in that respect. The opening phrase of the *Sūrah*, namely,

*Alhamdu lillāh*, makes it clear that all worthiness of praise belongs to God alone.

**The second verity** is *Rahmān*, which follows upon *Rabb-ul-Ālamīn*. We have already explained that all animates, whether gifted with reason or not, good or bad, have been furnished and continue to be furnished with all that is needed for their maintenance, preservation of life, and the continuation of their species out of the general mercy of God Almighty. This is an absolute bounty that does not depend upon anyone's actions.

**The third verity** is *Rahīm*, which follows after *Rahmān*. This means that, as demanded by His mercy, God Almighty brings about good results in consequence of the efforts of His creatures. He forgives the sins of those who repent. He bestows upon those who ask. He opens for those who knock.

**The fourth verity** is *Mālik-i-Yaum-id-Dīn*. This means that God Almighty is the Master of all perfect recompense which is free from all test and trial and the intervention of beguiling means and is purified of all uncleanness and is free from doubt and defect and is a manifestation of His great powers. He does not lack the power to make manifest His perfect recompense, which is as bright as the day. The manifestation of this grand verity has as its purpose to make the following matters clear to everyone as a certainty.

First, that reward and punishment are a certainty, which are imposed upon His creatures by the True Master as the result of His special determination. This matter is not possible of exposition in this world for it is not clear to the average person why and wherefore does he experience good or ill, and comfort or pain. No one hears the

voice out of whatever he experiences that this is the recompense of his deeds, nor does anyone observe or feel that whatever he is passing through is the consequence of his actions.

Secondly, the exposition is desired that material means are irrelevant and that it is the Grand Being or God Who is the fountainhead of all grace and the Master of all recompense.

Thirdly, it is desired to expound what is great good fortune and what is great misfortune. Great good fortune is that condition of supreme triumph in which light, joy, pleasure, and comfort encompass the inside and outside, the body and soul, of a person, and no limb or faculty is left out. The great misfortune is the torment which, in consequence of disobedience, impurity, distance and separation, is set ablaze in the hearts and envelopes the bodies so that the whole being feels like being on fire and in hell.

These manifestations cannot be observed in this world because this narrow, constricted and opaque world, which puts on the mantle of physical means and is in an imperfect condition, cannot bear their being made manifest. This world is subject to tests and trials and its comfort and its pain are both temporary and defective. Whatever a person experiences in this life is under the veil of physical means which hide the countenance of the Master of recompense. Thus this world cannot be the true and perfect and open day of recompense. The true, perfect and open Day of Judgement or of Re却ompense will be the world which will follow this one. That world will be the place of the grand manifestation and of the demonstration of glory and beauty. Whatever hardship or

ease, comfort or pain, sorrow or joy, is experienced by people in this world is not necessarily attributable to God's bounty or His wrath. For instance, anyone's being rich is not a conclusive proof that God is pleased with him, nor is anyone's poverty or privation proof that God Almighty is displeased with him. Both these are a trial so that a wealthy one may be tried in respect of his wealth and a poor one may be tried in respect of his poverty. These verities are set out in detail in the Holy Qur'ān.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'īn, Vol. 1, pp. 444-461, footnote 11]

It is well established that of the objects that are visible in the universe, none is indispensable. For instance, the earth is spherical and according to the estimate of some, its diameter is approximately eight thousand miles, but there is no firm reason why this shape and this bulk should be essential for it, and why is it not permissible that it should be of greater or lesser bulk or should have a different shape. From this it follows that this shape and bulk, the combination of which constitutes existence, are not essential for the earth.

In the same way, the existence and continuation of all things is dispensable. Besides, in many cases circumstances come into operation which threaten the continuation of certain things and yet they are not wiped out. For instance, despite severe famines and epidemics from the very beginning, all through the seed of everything has always survived, while reason permits, indeed it demands, that on account of thousands of hardships and calamities which have afflicted the world from the beginning, it should have happened sometime that in consequence of severe famines, corn which provides sustenance for humanity should have become non-

available, or through the severity of epidemics the human species should have disappeared, or some species of animals should have been wiped out, or the machinery of the sun or the moon might have gone out of order, or of numberless other things which are necessary for the proper working of the universe, something might have got out of order. It is contrary to expectation that millions of things should escape disorder and disruption and should not become victims of calamity.

In conclusion, such things whose existence and continuation is not essential in their own right, and whose going out of order is more of a possibility than their continuation, and their suffering no decline and their coming into being and continuing in an orderly way, and the continued availability of billions of things needed in the universe, are a clear proof that for all of them there is a Bestower of life, Protector and Sustainer, Who combines the perfect attributes in Himself. That is to say, He is the Controller, the Wise, the Gracious, the Compassionate, Eternal and Ever-Living, free from every defect, not subject to death or destruction and even free from slumber and sleep which have a resemblance to death.

He is the Being Who combines in Himself all perfect attributes, Who brought into being the universe with perfect wisdom and appropriateness and chose its existence in preference to non-existence. He alone, on account of His perfection, His creation, His *Rubūbiyyat*, and His Self-Existence, is worthy of worship.

This above is the translation of this part of the verse:

أَنَّهُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ أَنْجَى الْقَيْوْمَهُ لِتَأْخِذُهُ سَنَهُ وَلَا تَوْهُهُ

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ<sup>49</sup>

It should be observed with what nicety, dignity, and wisdom has the Holy Qur'ān in this verse put forth the reasoning in support of the existence of the Creator of the universe and in how few words vast meanings and wise points have been comprehended. For 'everything in the heavens and earth' has established by firm reasoning the existence of a Creator possessing perfect attributes in words whose excellence and comprehensiveness have not been equalled by anything said by a philosopher.

The philosophers of defective intelligence have not been able to appreciate that souls and bodies were created and are not eternal, and have remained unaware that true life, and true existence and true sustenance belong only to God. This deep understanding can only be learnt from the verse in which it is stated that true life and eternal existence belong only to Allāh Who combines all perfect attributes in Himself. Except Him, nothing else enjoys true existence and true sustenance. This very thing has been presented as an argument for the need of a Creator of the universe and it is affirmed:

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ<sup>50</sup>

That is to say: As the universe is neither really self-existing, nor self-subsisting, it does necessarily need an efficient cause through which it obtained life and continuation. It is also necessary that that such an efficient

<sup>49</sup> 'Allāh—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth.' al-Baqarah, 2:256 [Publisher]

<sup>50</sup> 'To Him belongs whatsoever is in the heavens and whatsoever is in the earth.'—al-Baqarah, 2:256 [Publisher]

cause should comprehend all perfect attributes and should control the universe by His will. It should be Wise and should know the unseen. Verily that is Allāh.

In the idiom of the Holy Qur'ān, Allāh is the name of the Being Who is comprehensive of all perfect excellences. That is why in the Holy Qur'ān the name Allāh is described as comprehensive of all perfect attributes and at various places it is stated that Allāh is He Who is Lord of the worlds, is Gracious and Merciful, controls the universe by His will, is Wise, Knower of the unseen and All-Powerful, and is Eternal and Ever-Existing, etc. It is well established that in the idiom of the Holy Qur'ān, Allāh is the name of the Being Who is comprehensive of all perfect attributes. That is why this verse begins with the name of Allāh and proceeds:

51 الْقَيْوْمُ الْأَلْحَى لَا هُوَ إِلَهٌ إِلَّا هُوَ الْأَنْعَمُ

That is to say, the Sustainer of this transitory world is a Being Who encompasses all excellences.

This is an indication that it is a wrong notion that in this universe, which exhibits such perfect orderliness, some things can be the originating cause of others. On the contrary, for this wise project, a Creator is needed Who should exercise control by His will and should be Wise, All-Knowing, Ever-Merciful, Immortal and encompass the perfect attributes. It is Allāh alone Who possesses perfection in His Being.

After establishing the existence of the Creator of the universe, it was necessary to impress upon a seeker after truth that that Creator is free from every kind of association. This was indicated by:

<sup>51</sup> al-Baqarah, 2:256 [Publisher]

فَلْ هُوَ اللَّهُ أَحَدٌ ۝ أَمْلَأُ الصَّمَدَ ۝ ..... الْخَ ۝ ۵۲

It should be observed how concisely in this brief statement the Being of the Creator has been shown to be free from every kind of association. Association can be of four types. It could be in respect of number, rank, descent, or action and effect. In this *Sūrah*, it has been declared that God is free from association of all these types. It has been made clear that He is the One in number and is not two or three; He is the Besought of all; He alone is Self-Existing while everything else is contingent and mortal and is ever dependent upon Him; and He is لَمْ يَكُنْ لَّهُ كُفُوا which means that He has no son who can claim to be His partner; and He is لَمْ يُوْكَدْ which means that he has no father to share His power; and He is لَمْ يَكُنْ لَّهُ مَعَهُ مِنْ إِلَهٍ which means that no one can be His equal in His works to claim partnership with Him on this account. Thus, it has been made clear that God Almighty is free from associates of any of the four types and is One, without associate.

Then the Holy Qur'ān sets forth an argument in support of His being One, without associate, by stating:

لَوْ كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتْ ۝ ۵۳

مَا كَانَ مَعَهُ مِنْ إِلَهٍ ۝ ..... الْخَ ۝ ۵۴

That is, had there been any other god beside the One Who combines in Himself all perfect attributes, both heaven and earth would have been corrupted. Since it was inevitable that at times this plurality of gods would

<sup>52</sup> 'Say, He is Allāh, the One; Allāh, the Independent and Besought of all....'—al-Ikhlas, 112:2-5 [Publisher]

<sup>53</sup> al-Anbiyā', 21:23 [Publisher]

<sup>54</sup> al-Mu'minūn, 23:92 [Publisher]

have acted against one another, and their differences would have resulted plunging the universe into chaos, each one of them would have worked for the welfare of his own creation; for whose comfort, he would have considered it permissible to destroy others. This too would have led to chaos.

Then it is stated:

فَلَا يَمْلِكُونَ كَشْفَ الْضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا . . .<sup>55</sup>

This means that those who deny the existence of God are told that now that they are being pressed hard by the arguments in support of Islām and its glory and power, they should call for help on those whom they claim to be the associates of God. They will then know that they will not be able to remove any affliction from them, nor to bring about any change favourable to them.

‘Tell these pagans, O Prophet: Call those whom you worship besides Allāh, to help you against me. Do whatever you can to defeat me and give me no respite. Bear in mind that my Supporter and Helper is the God Who has revealed the Holy Qur’ān. He alone is the help and succour of His true and righteous Messengers. Those from whom you seek help are neither able to help you nor can they help themselves.

Then the Holy Qur’ān proceeds to establish through the law of nature that God is free from every defect and shortcoming:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ..... الْخ<sup>56</sup>

The seven heavens and the earth and those that are

<sup>55</sup> Banī Isrā’īl, 17:57 [Publisher]

<sup>56</sup> Banī Isrā’īl, 17:45 [Publisher]

therein celebrate His praise; and there is not a thing but glorifies Him with His praise, but you do not understand their glorification.

This means that reflection upon the heavens and the earth would show that God is Perfect and Holy and is without sons or associates, but that this would be realized only by those who possess understanding. It is also stated:

قَالُوا تَتَّخَذُ اللَّهُ وَلَدًا سُبْحَانَهُ، هُوَ الْغَنِيُّ ..... الْخٌ<sup>57</sup>

This means that: Some people say that God has taken unto Himself a son whereas to be dependent upon a son is a deficiency and God is free from every deficiency. He is Self-Sufficient and Independent, Who needs no one. To Him belongs all that is in the heavens and the earth. Do you charge Him with something of which you have no knowledge? Why should He be dependent upon sons? He is Perfect and is alone Sufficient to carry out the obligations of Godhead and needs no other instrument.

Some people say God has daughters whereas He is free from all these deficiencies. Do you claim sons for yourselves and assign daughters to Him? This is not a fair division.<sup>58</sup>

O People! Worship God, the One without associate, Who created you and your forebears. You should fear the Powerful and Mighty One Who has spread out the earth for you as a bed and raised the heaven for you as a canopy, and by sending water from the heaven created all types of fruits for your sustenance. So do not deliberately appoint associates for God those things which have been

<sup>57</sup> Yūnus, 10:69 [Publisher]

<sup>58</sup> al-Najm, 53:22-23 [Publisher]

created for your benefit<sup>59</sup>.

God is One, Who has no associate. He is God in heaven and God on earth<sup>60</sup>.

He is the First and the Last and He is the Manifest and the Hidden<sup>61</sup>.

Eyes are not able to probe into His reality and He knows the reality of the eyes<sup>62</sup>.

He is the Creator of everything and nothing is like unto Him. It is a clear argument in support of His being the Creator, that He has created everything according to a measure and has fixed its parameter limits<sup>63</sup>, which proves the existence of the Measurer and Limiter. He is proved worthy of all praise and is the only true Benefactor in this world and the next. All command belongs to Him and everything returns to Him.

God will forgive every sin for whomsoever He wills, but He will not forgive *Shirk*—associating anything with Him.<sup>64</sup>

Let him who hopes to meet his Lord work righteousness and let him associate no one in the worship of his Lord<sup>65</sup>.

Associate not anything with God. It is a great sin<sup>66</sup>.

Do not ask any favours from anyone except God. Everything will perish except Him. His is the command and to

<sup>59</sup> al-Baqarah, 2:22-23 [Publisher]

<sup>60</sup> al-Zukhruf, 43:85 [Publisher]

<sup>61</sup> al-Ḥadīd, 57:4 [Publisher]

<sup>62</sup> al-An‘ām, 6:104 [Publisher]

<sup>63</sup> al-Furqān, 25:3 [Publisher]

<sup>64</sup> al-Nisā’, 4:49 [Publisher]

<sup>65</sup> al-Kahf, 18:111 [Publisher]

<sup>66</sup> Luqmān, 31:14 [Publisher]

Him is your return<sup>67</sup>.

[Brahin-e-Ahmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 515-521, sub-footnote 3]

## God's Beauty and Beneficence

God's law of nature and the book of nature, which have been in existence since the creation of man, teach us that to establish a strong relationship with God it is necessary to have experienced His Beneficence and His Beauty. As pointed out before, by beneficence is meant instances of the moral qualities of God Almighty which a man might have personally experienced in his own being. For instance, God may have become his Guardian when he was helpless and weak and an orphan. Or God may have fulfilled his need at a time of want; or God may have helped him at a time of great sorrow; or God may have guided him without the intervention of a preceptor or guide in his search after God.

By His beauty are also meant His attributes which appear in the guise of beneficence, for instance, His perfect Power or His Tenderness or His Kindness or His *Rubūbiyyat* or His Compassion, or His general *Rubūbiyyat* and those common bounties which are available in large numbers for the comfort of man. There is also His knowledge which a person obtains through Prophets and thereby saves himself from death and ruin. Also His attribute that He hears the supplications of the restless and fatigued ones. Also His excellence that He inclines towards those who incline towards Him, even more so. All this is comprised in God's Beauty. The very same attributes when they are experienced by a person become His Beneficence with reference to him, though they are only

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<sup>67</sup> al-Qaṣāṣ, 28:89 [Publisher]

## His Beauty with reference to others.

When a person experiences in the shape of Beneficence those Divine attributes which constitute His Beauty his faith is strengthened beyond measure and he is drawn towards God as iron is drawn towards a magnet. His love for God increases manifold and his trust in God becomes very strong. Having experienced that all his good is in God, his hopes in God are strengthened. He continues to incline towards God naturally, without pretence and affection, and finds himself dependent upon God's help every moment and believes firmly through the contemplation of Divine attributes that he will be successful, because he has experienced in his own person many instances of God's grace, favour and generosity. Therefore, his supplications proceed from the fountain of power and certainty and his resolve becomes extremely firm and unshakable.

In the end, having observed Divine favours and bounties, the light of certainty enters with great force into him and his ego is altogether consumed. On account of the frequent contemplation of the greatness and power of God, his heart becomes the House of God. As the human soul never leaves his body while a person is alive, in the same way, the certainty that enters into him from God, the Mighty and Glorious, never leaves him. The Holy Spirit surges inside him all the time and he speaks under the instruction of this very Spirit. Verities and insights flow out of him and the tent of the Lord of Honour and Majesty is ever set in his heart. The delight of certainty, sincerity and love flows through him like water whereby every limb of his is nourished. His eyes exhibit the brightness of nourishment and his forehead reveals its

light. His countenance appears as if it had been washed by the rain of Divine love and his tongue partakes fully of this freshness. All his limbs exhibit a brightness, as after a spring shower an attractive freshness is revealed in the branches, leaves, flowers and fruits of trees.

The body of a person on whom this spirit has not descended and who has not been refreshed by it is like a corpse. This freshness and joyousness cannot be described in words and can never be acquired by the dead heart which has not been refreshed by the fountain of the light of certainty. On the contrary, it stinks. But the one who has been bestowed this light, and inside whom this fountain has burst forth, exhibits as one of his signs that all the time and in everything, in every word and in every action, he receives power from God. This is his delight and his comfort and he cannot live without it.

[Review of Religions-Urdū, Vol. I, pp. 186-187]

Perfect praise is offered for two kinds of excellences, fullness of beauty and fullness of beneficence. If anyone possesses both these excellences, one's heart becomes enamoured of him. The principal function of the Holy Qur'ān is to display both these excellences of God, so that people may be drawn towards that Being Who has no equal or like, and should worship Him with the eagerness of their souls. For this purpose, in the very first chapter, it sets out the excellences of the God to Whom it invites people. That is why this chapter opens with *Alhamdu lillāh*, which means that all praise belongs to the Being Whose name is Allāh. In the idiom of the Qur'ān, Allāh is the name of the Being Whose excellences have reached the perfection of beauty and beneficence, and Who suffers from no deficiency. The Holy Qur'ān in-

vests the name of Allāh with all attributes and thus indicates that Allāh comprehends all perfect attributes. As He comprises every excellence, His beauty is obvious. By virtue of this beauty, He is named Light in the Holy Qur'ān as is said:

أَلَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ <sup>68</sup>

Allāh is the Light of the heavens and the earth.

This means that all light is but a reflection of His light.

### Almighty Allāh's Attributes of Beneficence

Divine qualities of beneficence are many, of which four are basic. In their natural order, the **first one** is that which is described in *Sūrah Fātihah* as *Rabb-ul- 'Ālamīn*. This means that the *Rubūbiyyat* of God Almighty, that is to say, the creation and carrying to perfection of the universe, is in operation all the time. The world of heaven and earth, the world of bodies and souls, the world of animals, vegetables and minerals, and all other worlds, are being nurtured by His *Rubūbiyyat*. The worlds through which a human being passes before his taking shape as a sperm till his death, or his arrival in his second life, are all nourished from the fountain of *Rubūbiyyat*. Thus Divine *Rubūbiyyat*, because it comprehends all souls, bodies, animals, vegetables, and minerals etc. is named the most general grace, inasmuch as everything that exists is its recipient and comes into being through it. Although Divine *Rubūbiyyat* is the originator of everything that exists, and nourishes and sustains it, yet its greatest beneficiary is man because **he derives benefit from the whole of creation**. Therefore, man has been reminded that his God is *Rabb-ul- 'Ālamīn* so that he should be en-

<sup>68</sup> al-Nūr, 24:36 [Publisher]

couraged to believe that the power of God Almighty is vast and that for man's benefit He can bring into being all types of resources.

The **second excellence** of God Almighty, which is His beneficence in the next degree and which is called general grace, is *Rahmāniyyat*, by virtue of which God is named *Rahmān* in *Sūrah Fātihah*. In the idiom of the Holy Qur'ān, God Almighty is called *Rahmān* because He bestowed upon every living thing, which includes man, its **appropriate shape and qualities**. That is to say, man was bestowed all faculties and powers and was given a shape and limbs which were needed by the type of life which had been designed for him and to which they were suited. Whatever was needed for his maintenance was provided. Birds, animals and man were all bestowed powers that were suited to them. Thousands of years before their coming into being, God Almighty by virtue of His attribute of *Rahmāniyyat*, created the heavenly and earthly bodies so that all living things might be safeguarded. No one's action has anything to do with the *Rahmāniyyat* of God Almighty. It is pure mercy which came into operation before the coming into being of living things. Man is the principal beneficiary of the *Rahmāniyyat* of God Almighty, inasmuch as everything is sacrificed for his success. Therefore, he is reminded that God is *Rahmān*.

The **third excellence** of God Almighty, which is His beneficence in the third degree, is *Rahīmiyyat*, by virtue of which God has been named *Rahīm* in *Sūrah Fātihah*. In the idiom of the Holy Qur'ān, God is called *Rahīm* when accepting the prayers, supplications and righteous actions of people, He safeguards them against calamities, misfortunes and waste of effort. This beneficence is described

as special grace and is confined to human beings. Other things have not been bestowed the faculty of prayer and supplication and righteous action, but man has been bestowed this faculty. Man is an articulate animal and can be the recipient of Divine grace through the exercise of his faculty of speech. Other things have not been bestowed this faculty. It is obvious, therefore, that supplication is a quality of humanness, which is inherent in man's nature.

Man derives grace from the Divine attribute of *Rahīmiyyat* as he derives from the attributes of *Rubūbiyyat* and *Rahmāniyyat*; the only difference is that *Rubūbiyyat* and *Rahmāniyyat* do not demand supplication as they are not confined to man and bestow their grace upon all living things, and indeed *Rubūbiyyat* comprises within itself beneficence towards animals, vegetables, minerals and heavenly and earthly bodies. Nothing is outside the operation of its grace. As a contrast, *Rahīmiyyat* is a special robe of honour for man. If man does not derive benefit from this attribute, he reduces himself to the condition of animals, nay, even of minerals.

The operation of *Rahīmiyyat* having been confined to man, and supplication being needed for bringing it into operation, it shows that there is a type of Divine grace which is **conditioned upon supplication** and cannot be achieved without supplication. This is the way of Allāh and is a definite law the contravention of which is not permissible. That is why all Prophets [peace be on them] supplicated for their followers. The Torah reveals that on many occasions the children of Israel offended God Almighty and were about to be chastised, but the chastisement was averted by the prayers, supplications and

prostrations of Moses [peace be on him] though time after time God announced that He would destroy Israel.

All this shows that prayer is not in vain, nor is it a type of worship which does not procure any grace. This is the thinking of those who do not estimate God Almighty as He should be estimated, and who do not reflect deeply on God's words nor do they observe the law of nature. The truth is that grace does certainly descend in response to supplication and bestows salvation upon us. It is the grace of *Rahīmiyyat* through which man makes progress. Through this grace, man arrives at the stage of *Vilāyat*, and **believes in God Almighty as if he was beholding Him**. Intercession also depends upon the attribute of *Rahīmiyyat*. It is *Rahīmiyyat* of God Almighty that demands that good people should intercede for bad people.

The **fourth beneficence** of God Almighty, which might be named most special grace, is *Mālikiyat* of the Day of Judgement, by virtue of which He has been named *Mālik-i-Yaum-id-Dīn* in *Surah Fātihah*. The difference between this attribute and *Rahīmiyyat* is that through prayer and worship *Rahīmiyyat* operates to establish a person's worthiness and through *Mālikiyat* the reward is awarded. Through the operation of *Rahīmiyyat*, a person deserves success in an affair like a student's passing an examination, but to be awarded the rank or other object for which the examination was undertaken and passed is by virtue of the attribute of *Mālikiyat*. These two attributes indicate that the beneficence of *Rahīmiyyat* is achieved through God's mercy and the favour of *Mālikiyat* is achieved through the grace of Almighty God. *Mālikiyat* would manifest itself on a vast and perfect scale in the hereafter, but in accordance with the measure of this

world, all these four attributes manifest themselves in this world as well.

[*Ayyām-uş-Şulah, Rūḥānī Khazā'in*, Vol. 14, pp. 247-251]

## The Will and Power of God

God Almighty operates in this world in three capacities: one, in the capacity of God; two, in the capacity of a friend; and three, in the capacity of an enemy. His treatment of His average creatures proceeds from His capacity as God and His treatment of those who love Him and whom He loves, proceeds not only in His capacity as God, but also predominantly in His capacity of a friend. The world feels that God is supporting the person concerned like a friend. His treatment of His enemies is characterized by painful chastisement and such signs as indicate clearly that God Almighty is the enemy of that people or that person. Sometimes God tests a friend of His by making the whole world his enemy and for a time subjects him to their tongues and their hands, but He does not do this because He desires to destroy His friend, or to disgrace or humiliate him. He does this so that He might show His sign to the world and so that His impertinent opponents should realize that despite their utmost efforts they were not able to harm the person concerned.

[*Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in*, Vol. 18, pp. 517-518]

In the Holy Qur'ān, the attributes of God Almighty are mentioned in the subjective and not in the objective. For instance, He is Holy, but He has not been described as safeguarded, because then it would have to be supposed that there was someone to safeguard Him.

[*Malfūzāt*, Vol. IV, p. 119]

Our God has power over everything. They are false who

say that He created neither souls nor the particles of the body. They are unaware of God. We witness His new creation every day and He ever breathes a new spirit of progress into us. Had He not the power to bring into being from nothing that would have been the death of us. Wonderful is He Who is our God. Who is there like unto Him? Wonderful are His works. Who is there whose works are like His? He is **Absolute Power**.

[*Nasīm-e-Da‘wat, Rūhānī Khazā’īn*, Vol. 19, p. 435]

The real cause of worship of other deities and of belief in the doctrine of transmigration of souls is the denial of Divine attributes and considering God Almighty as disabled from exercising complete control over the universe. Since God’s wise and just attributes were supposed to have been suspended, other deities were invented for seeking fulfilment of needs, and natural changes and upsets were described as the consequence of deeds done in a previous existence. Thus, transmigration of souls and the worship of other deities resulted from this one fundamental mistake.

[*Shahna-e-Ḥaqq, Rūhānī Khazā’īn*, Vol. 2, pp. 407-408]

Through His Might, does God prove His existence;  
This is how He unveils His invisible countenance.

Whatever God wills and is pleased to announce;  
Cannot be averted, for such is the power of God.

[Announcement dated 5 August 1885, *Majmū‘a Ishtihārāt*, Vol. 1, p. 143]

Our God possesses many wonders, but they are visible only to those who become His out of sincerity and loyalty. He does not disclose His wonders to those who do not believe in His Power and who are not sincere and loyal to Him. How unfortunate is the man who does not know that he has a God Who has power to do all that He

wills.

[*Kashtī Nūḥ, Rūḥānī Khazā'in*, Vol. 19, p. 21]

His powers are unlimited and His wonders are without end. For His special servants He can even change His law, but even that changing is part of His law. When a person falls at His threshold with a new spirit and carries out a change in himself, only to win His pleasure, God also makes a change for such a one so that the God Who appears to him is quite a different God from the One known to the average person. God appears weak to a person whose faith is weak, but to him who appears before God with a strong faith, He shows that for his help He too is Strong. Thus in response to changes in man there are changes in Divine attributes. For him who is without any strength in his faith as if he is dead, God also withdraws His help and support and becomes silent, as if, God forbid, He had died. But all these changes He carries out within His law and in accord with His Holiness. No one can set a limit to His law. Therefore, to assert hastily that such and such a matter is contrary to natural law without any conclusive reason, which is bright and self-evident, would be mere folly, for no one can argue on the basis of something whose limits have not yet been defined and who cannot be the subject of conclusive reasoning.

[*Chashma-e-Ma'rifat, Rūḥānī Khazā'in*, Vol. 23, pp. 104-105]

If God is not believed in as All-Powerful, all our hopes would be frustrated. The acceptance of our prayers is dependent upon the belief that when God wills He can create in the particles of the body or in the soul powers that they may not possess. For instance, we pray for the recovery of a person who is ill and he appears likely to

die. Then we supplicate that God may create in the particles of his body a strength that should save him from death. We observe that very often such supplication is accepted. In many cases, we are at first intimated that a certain person is about to die, and that his powers of life are at an end. But when our supplication reaches its climax and its intensity becomes poignant and painful, we seem to arrive at the point of death, then it is revealed to us by God that the powers of life have been revived in the person concerned. Then suddenly he begins to show signs of health as if he was dead and has come to life. I remember that at the time of the plague I supplicated: O Mighty and Powerful God, safeguard us against this calamity and create in our bodies an antidote which should save us from the poison of the plague. Then God Almighty created that antidote in us and said: 'I shall safeguard you against death by plague and all those who dwell within your house and are not arrogant', that is to say, those who are not disobedient to God and are righteous would all be saved. God also said that Qādiān would be safeguarded, that is to say, Qādiān would not be destroyed by the plague like many other villages.

This is what we all saw, and we observed the fulfilment of all these things.... Thus our God creates new powers and qualities in the particles of the body. Having been reassured by God the Perfect, we avoided the human precaution of inoculation against the plague. Many of those inoculated died, but we are, by the Grace of God Almighty, still alive. Thus does God Almighty create particles as He created particles in our bodies by way of antidote. He also creates souls as He breathed into me a pure soul by which I came alive. We need not only that He should create the soul and revive our body, but our

soul also needs another soul which should revive it. Both these souls are created by God. He who has not grasped this mystery is unaware of God's Powers and is heedless of God.

[*Nasīm-e-Da'wat, Rūḥānī Khazā'in*, Vol. 19, pp. 390-391]

### **Limitless Manifestation of God's Attributes**

God's Divinity and Godhead is related to His unlimited power and countless mysteries which man cannot confine within the limits of law. For the recognition of God, it is an important and fundamental principle that the Powers and Wisdom of God the Glorious are unlimited. By understanding this principle and reflecting deeply upon it everything becomes clear and one is able to see the straight path of the recognition of Truth and the worship of Truth.

We do not deny that God Almighty always operates in accordance with His eternal attributes, and it would not be improper if we were to call this acting according to eternal attributes by the name of Divine law. What we question is whether acting in accordance with those eternal attributes, or in other words, the eternal Divine law, should be regarded as limited and defined. We believe that the effects of the attributes, which are part of God's Being and are unlimited, are manifested at their appropriate times and nothing occurs outside of them and those attributes affect all creation in heaven and earth. The effects of these attributes are called the way of Allāh or the law of nature; but because God Almighty, along with His perfect attributes, is Unlimited and Endless, it would be folly on our part to claim that the effects of those attributes, that is to say, the laws of nature, do not extend beyond our experience, intelligence or observation.

It is a great mistake on the part of those who are philosophically inclined that they first regard the law of nature as something which has been completely defined and then they refuse to accept anything new which they encounter. It is obvious that this attitude is not well founded. Had this been true no way would have been left open to accept anything new and it would have become impossible to discover new things, for in such a case everything new would appear to contravene the laws of nature and one would have to reject it which would mean the rejection of a new truth. A contemplation or the lives of the philosophers would show along how many tracks their thinking has proceeded and how often they have shame-facedly discarded one view in favour of another, and having held for a long time that something was contrary to the law of nature and having denied it, they in the end accepted it remorsefully. What was the cause of this change? It was that what they had adhered to at one time was a doubtful thing which was falsified by new experience. As new experiences came to light their thinking went on changing in accordance with them. Their thinking has been guided by new experiences and yet even now there is a good deal which is hidden from their view and concerning which it is to be hoped that, after stumbling and passing through diverse humiliations they would in the end accept it.

The laws of nature are not so firm within the ambit of human reason that they should exclude new research. Can any reasonable person imagine that in the school of this world, man, despite his short age, has completed his knowledge of eternal mysteries, and that his experience of Divine wonders has become so comprehensive that whatever falls outside this experience is outside the

Power of God Almighty? It is only a shameless and foolish one who would entertain any such idea. Those philosophers who were truly good and wise and whose thinking was inspired by spiritual values have confessed that their thinking, which was limited and tentative, could not become the means of discovering and recognizing God and His limitless secrets and wisdom.

It is an established truth that everything contains within itself a quality which continues to be affected by the limitless powers of God Almighty. This shows that the qualities of things are limitless whether we come to know of them or not. If all philosophers, ancient and modern, were to employ their intellectual capacities till the Day of Judgement in discovering the qualities of a grain of poppy seed, no reasonable person would believe that they would comprehend completely all those qualities. Thus there is nothing more foolish than to think that the qualities of heavenly and earthly bodies are limited to those which have so far been discovered through astronomy or physics.

In short, the law of nature is something which cannot withstand an established truth. The law of nature means such Divine action which was manifested or might be manifested in a natural way, but God Almighty has not tired of manifesting His Powers nor has He become disabled from doing so, nor has He gone to sleep, nor has He moved away into a corner, nor has He been overpowered and has under compulsion ceased manifesting His wonders, leaving us only His actions during a few centuries. Reason, wisdom, philosophy, literature and education all demand that we should not confine the body of natural law to the few demonstrated phenomena

of which hundreds of details are still to be discovered and we should not foolishly insist that the action of God Almighty cannot go beyond what we have already observed....

I wonder how can such things as are still awaiting a complete explanation of themselves, be the absolute measures of truth or be the criteria for judging it. This complicated problem has confused the philosophers so much that some of them, namely the Sophists, have denied altogether the qualities of matter, and some of them have asserted that though the qualities of matter are admitted yet they lack permanence. Water puts out fire, but it is possible that under some heavenly or earthly effect the water of a spring might lose this quality. Fire burns wood, but it is possible that some fire, by reason of some inner or outer effect, might not exhibit this quality. Such wonders continue to happen from time to time.

Philosophers have also said that certain heavenly or earthly qualities are manifested after thousands or hundreds of thousands of years. They appear supernatural to the uninitiated. Sometimes wonders occur in the heavens or on earth which confound great philosophers. They are driven to invent some law of physics or astronomy to accommodate them so that their law of nature may not be upset. So long as no flying fish had been observed, no philosopher admitted its existence. So long as through the process of continuously cutting off the tails of some dogs, tailless dogs were not produced, no philosopher admitted this possibility. So long as it was not discovered that in consequence of a severe earthquake in some place, a fire had started which melted stones but did not burn wood, philosophers considered such a quality as

contrary to the law of nature. So long as an aspirator was not invented, which philosopher knew that transfusion of blood was part of the law of nature? Could anyone name a philosopher who admitted the possibility of machines being run with electricity before electricity was discovered?....

‘Allāmah Shāreh Qānūn, who was both an eminent physician and a learned philosopher, has recorded in his book that among the Greeks it was generally known that some chaste and righteous women gave birth to children without consorting with a male. He expresses his own view that all these incidents cannot be rejected as false as they could not have been invented without some factual basis.... He has recorded that although all human beings are of one species and as such they are all alike, yet some of them, in rare cases, are endowed with certain high abilities which are not matched among the rest of their contemporaries.

It has been established that in modern times there have been cases in which a person has attained the age of more than three hundred years, which is most extraordinary. Some have been endowed with memories or eyesight of so perfect a nature as is not equalled in anyone of their contemporaries. Such people are rare and appear once in a while after hundreds and thousands of years. As the common people have in mind only that which happens on a large scale and frequently they are apt to regard that as the law of nature, that which is rare is looked upon with doubt and is considered false.

The mistake philosophers make is that they fail to make research into that which is rare of occurrence and get rid of it by describing it as mere tales and stories. It is the

eternal way of Allāh that occasionally He manifests rare wonders along with that which is of common occurrence. There are many instances of this, but it would take too long to set them down. Hippocrates, in one of his books of medicine, has mentioned certain cases known to him of people who were suffering from diseases which, according to the laws of medicine and the experience of physicians, were not susceptible of treatment and who yet recovered their health. Concerning these cases, he has noted that their recovery was due to some rare heavenly or earthly effects.

We wish to add that this phenomenon of common occurrence and rare occurrence is not confined to man alone, but is to be discovered among other species also. For instance, *Āk*—swallow wort—is bitter and poisonous, but sometimes after a long period, it produces a vegetable which is very sweet and delicious. A person who has never seen it and has always associated swallow wort with extreme bitterness, is bound to regard the new vegetable we have mentioned, as a contravention of the law of nature. In the same way, among other species also, after a long time, a rare quality is manifested. A short while ago, in Muzaffargarh a he-goat was found which yielded milk like a she-goat. When this became generally known in the town, Mr. Macauliffe, the Deputy Commissioner of Muzaffargarh, sent for the he-goat deeming it contrary to the law of nature that it should be yielding milk. When the he-goat was milked in his presence it yielded about three pints of milk.... Three serious-minded, trustworthy and respectable gentlemen testified before me that they had seen some men who yielded milk like women.... Some people have observed a female silkworm laying eggs without the intervention of a male, these eggs were hatched in the normal manner. Some

people have seen a rat emerging from dry clay with half its body still as clay. A physician *Qarshī* or 'Allāmah (*Shāreh Qānūn*) has recorded that he had seen a patient whose ear had ceased to function and he had become deaf. Later, a sore appeared below his ear in which there was a hole through which he could hear. In this way God bestowed another ear upon him....

Galen was asked: Can a man ever hear with his eyes? He answered: Present experience does not support this, but it is possible that there might be a hidden relationship between ears and eyes which as a result of an operation or through some heavenly intervention might manifest itself in this form, because the knowledge of the qualities of bodies is not yet complete.

Dr. Bernier, in his journal describing the ascent of Pīr Panjāl in Kashmīr, has mentioned a strange incident at page 80 of his book, that at one place they saw a big black scorpion which had emerged from under a rock, which was taken up by a young Moghul of his acquaintance and he passed it on to Dr. Bernier and a servant of his, but it did not bite any of them. The young Moghul stated that he had pronounced a verse of the Holy Qur'ān upon it and that in this manner he often seized scorpions which proved harmless. The author of *Futūhāt* and *Fusūs*, who is a well-known and learned philosopher and mystic, has written in his book that on one occasion at his house there was a discussion between a philosopher and another person with regard to the burning property of fire. In the course of the discussion, the other person took hold of the philosopher's hand and thrust his own hand and the philosopher's hand into a charcoal fire which was burning in a stove and kept them there for a while. Fire

did no harm to the hand of either of them. I myself saw a dervish, who on a very hot day would recite the verse:

وَلَا يَطْشَتُنَّ بَطْشَتَنْجَبَرِينَ <sup>٦٩</sup>

and would seize hold of a wasp and be immune to its sting. I have also experienced some wonderful effects of verses of the Holy Qur'ān, which display the wonders of the Power of God, the Glorious. In short, this museum of the world is filled with numberless wonders. Wise and noble philosophers have never taken pride in their limited knowledge and they have considered it a shameless impertinence to call their limited experience by the name of God's law of nature....

Can one set a limit to the Powers of the One Who has created this splendid heaven which is ornamented with the sun, the moon, and the stars, and has created this earth which is the envy of gardeners and which is peopled by diverse types of creatures, without the least effort, only by the exercise of His will?

[Surmah Chashm Āryā, Rūhānī Khazā'in, Vol. 2, pp. 90-101]

## Creation and the Words of God

It is a mystery of *Rubūbiyyat* that creation comes into being by God's words. This may be understood as meaning that creation is the reflection of God's words or that God's words themselves, by Divine Power, take on the shape of creation. The words of the Holy Qur'ān are susceptible of both interpretations. At some places in the Holy Qur'ān that which has been created is called the words of Allāh, which, having acquired new qualities

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<sup>69</sup> 'And when you lay hands upon any one, you lay hands as tyrants.'—al-Shu'arā', 26:131 [Publisher]

and characteristics by Divine Power through the manifestations of *Rubūbiyyat*, took on the character of created objects. This is one of the mysteries of the attribute of creation which cannot be easily understood through reasoning. For the average person it is enough to realize that whatever God Almighty determines to create comes into being and that everything is His creation and has proceeded from His Power.

But this mystery of creation becomes plain to the men of understanding after their disciplinary exercises, through visions, and they seem to realize that all souls and bodies are words of God which, through perfect Divine wisdom, have been clothed as created objects. But the basic principle to be adhered to is the factor that is common to visions and reason, that is to say, that God is the Creator of everything and that souls and bodies could not come into being without Him. The phraseology of the Holy Qur'ān in this context is multifaceted but that which the Holy Qur'ān lays down conclusively and with certainty is that everything has come into being through God Almighty and nothing has come into being without Him, or on its own. This is enough for the elementary stage. Thereafter, to those who voyage through the different stages of understanding, the mystery would be disclosed after their striving, as Allāh the Exalted has said:

وَالَّذِينَ جَاهُوا فِينَا لَنَهُمْ يَئْتَمِّمُونَ<sup>70</sup>

[Surmah Chashm Āryā, Rūhānī Khazā'in, Vol. 2, pp. 173-175, footnote]

Here it is necessary to explain that when God, Who is the Cause of causes and to Whose Being all beings are re-

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<sup>70</sup> 'And as for those who strive in Our path, We will surely guide them in Our ways.' —al-'Ankabūt, 29:70 [Publisher]

lated, makes a move towards the creation of anything, then if that move is on a full scale it occasions a move in all creation, but when it is a partial move, it occasions a move in some sections of the universe. The relationship of the whole of creation and of all the worlds to God, the Lord of Honour and Glory, resembles the relationship which subsists between the soul and the body. As all the limbs of the body are subject to the designs of the soul and they all move in the direction in which the soul moves, the same relationship subsists between God Almighty and His creation.

Although I do not say like the author of *Fusūs* about the Ultimate Being that:

خلق الاشياء وهو عينها<sup>71</sup>

yet I do say:

خلق الاشياء وهو كعينها. هذا العالم كصرحٍ ممددٍ من  
قوارير و ماء الطاقت العظمى يجري تحتها و يفعل ما  
يريد يخيل فى عيون قاصرة كانها هو يحسرون الشمس  
والقمر والنجوم موثراتٍ بذاتها و لا موثر الا هو.<sup>72</sup>

The All-Wise has disclosed this mystery to me that the whole of this universe including all its sections is designed to carry out whatever is intended by the Cause of causes and is like the limbs which do not operate on their own, but are supplied with power all the time by the

<sup>71</sup> He created things and that He is those very things. [Publisher]

<sup>72</sup> He created all things and He is like those very things. This universe is like a great hall paved smooth with slabs of glass. A Great Power flows underneath it and does whatever It wills. In the eyes of the short-sighted, everything appears as if it existed by itself. They imagine that the sun, the moon, and the stars exist on their own, but all existence belongs to Him. [Publisher]

Great Soul as all the faculties of the body operate under the direction of the soul. This universe is a substitute for limbs for that Great Being. There are some things in it which are as the light of His countenance, which serve as light overtly or covertly according to His will. Some are like His hands, some are like His wings and some are like His breath. In short, this universe collectively is like a body for God Almighty and all the glory and the life of this body is derived from that Great Soul, Who is its Sustainer. Whatever movement is willed by that Sustainer, the same appears in all or some of the limbs of that body as may be desired by that All-Sustaining Being.

To illustrate this, we can imagine that the Sustainer of the universe is the Great Being, Who has numberless hands and feet and numberless other limbs possessing unlimited length and breadth and like an octopus this Great Being has tentacles which spread out to all corners of the living world and draw everything to themselves. These limbs are called the universe. When the Sustainer of the universe makes a move, full or partial, it necessarily creates movement in His limbs and He manifests His designs through these limbs and not in any other way. This is an easily understood illustration of the spiritual reality that every section of creation is subject to the designs of God Almighty and discloses His hidden designs in its countenance and carries them out with the utmost degree of obedience. This obedience is not at all based on governance and coercion. Everything is drawn towards God Almighty as if by a magnetic power and every particle is naturally inclined towards Him as the different limbs of a body are inclined towards that body. Thus, it is quite true that the whole of this universe is like the limbs of that Great Being and that is why He is called Sustainer of the

universe. As the soul is the sustainer of the body, He is the Sustainer of the whole of creation. Had that not been so the whole system would have run out of order.

Everything willed by that Sustainer whether overt or covert, whether related to the faith or to the world, is manifested through the creation and none of His designs is manifested on earth except through that means. This is the eternal law of nature which is in operation since the beginning.

[*Taudīḥ-e-Marām, Rūḥānī Khazā'in*, Vol. 3, pp. 88-91]

It cannot be gainsaid that whatever qualities are found physically and mortally in heavenly bodies and elements are **spiritually and eternally present** in God Almighty. It has been disclosed to us that the sun and the moon etc. are nothing in their own selves. It is the **Supreme Power** which is operating behind the scenes. **It is He Who**, using the moon as a cover for His Being, bestows light upon dark nights, just as entering dark hearts He illuminates them and Himself speaks inside a person. **It is He Who**, covering up His Powers with the sun, makes the day a **manifestation** of a grand light and manifests His works in different seasons. It is His Power that comes down from the sky and is **called rain** which turns the dry earth into greenery and satisfies the thirst of the thirsty. **It is His Power** that burns in the shape of fire, refreshes the breath in the shape of air, causes the flowers to bloom, raises the clouds and conveys sound to the ears. **It is His Power** that appears in the shape of the earth and carries on its back the different species like man and animals. **But are these things God?** No, they are His **creation**. God's Power moves as the hand moves the pen. We can say that the pen writes, but it is not the pen that writes, it is the hand

that writes. We can say that a piece of iron which, having been left in the fire, looks like the fire, burns and gives light, but these are not the qualities of the piece of iron, but of the fire. In the same way, it is true that all the heavenly bodies and earthly elements and every particle of the lower or the higher world which is visible and which is felt, is, on account of its different qualities, a name of God and an attribute of His. It is the Power of God which is hidden in them and manifests itself. They were all in the beginning God's words which have been manifested in different forms by His Power.

A foolish one might ask how did God's words become personified. Was not God diminished by their separation from Him? He should consider that the fire a magnifying glass obtains from the sun does not diminish the sun in any way. In the same way, the fruits by developing under the effect of moonlight do not diminish the moon in any respect. It is a secret of the understanding of God which is at the centre of all spiritual matters that the world was created by the words of God.

[*Nasīm-e-Da‘wat, Rūhānī Khazā’in*, Vol. 19, pp. 423-424]

When I observe these great bodies and reflect upon their greatness and wonders and realize that all this was created by God's design and His will, my soul cries out involuntarily: Our Mighty Lord how Great are Thy Powers. How wonderful and beyond the limit of reason are Thy Works. Foolish is the one who denies Thy Powers and stupid is the one who asks: From what material did He make all this?

[*Nasīm-e-Da‘wat, Rūhānī Khazā’in*, Vol. 19, p. 425, footnote]

The reality of the Godhead of God Almighty is that He is a Being Who is the source of all grace and that all beings

owe their origin to Him. That is why He is entitled to our worship and we accept with pleasure that He is entitled to possess our bodies and hearts and souls, inasmuch as we were nothing and He brought us into being. Thus, He Who brought us into being from nothingness is rightfully our Master.

[*Shaḥna-e-Ḥaqq, Rūḥānī Khazā'īn*, Vol. 2, pp. 428-429]

A speciality of God's Power by virtue of which He is called God is the Power whereby spiritual and physical faculties are created. For instance, in His bestowing eyes on animates, His true excellence is not that He made the eyes but that in the body cells He had already created hidden powers invested with the capacity of sight. Were those powers self-existing, God would be nothing. It would amount to giving credit to the wrong person. It is false to assert that sight is bestowed by those powers on their own and that God has nothing to do with it, and that if the particles of the universe had not had those powers, God's Godhead would have been rendered useless. The truth is that He Himself has created all the capacities of the souls and of the particles of the universe and He continues to create them and He Himself has put certain qualities in them and goes on putting them. Those very qualities when brought in juxtaposition exhibit their wonders. That is why no inventor can equal God.

An inventor of the locomotive, or of the telegraph or of photography or of the press or of any other instrument would confess that he is not the inventor of powers by the use of which he prepares the instrument. All inventors make use of existing capacities, as, in making a locomotive work, use is made of the power of steam. The difference is that God Himself has created these capaci-

ties in the elements and the inventors are not able to create those powers and capacities. Thus unless God is accepted as the inventor of all the capacities and powers of the particles of the universe and of the souls His God-head is not established. In that case, He would rank only as a builder or a carpenter or a smith or a potter and no more. This is obvious and irrefutable.

[*Nasīm-e-Da‘wat, Rūḥānī Khazā’īn*, Vol. 19, pp. 383-384]

We bear witness with our full faith and complete understanding that the contention of the Āryā Samājists that souls and particles with all their capacities are eternal and self-existing and uncreated is false. This idea is disruptive of the relationship between God and His creatures. It is a new and repulsive doctrine which has been put forth by Pandit Dyānand. We are not aware to what degree this doctrine is drawn from the Vedās. What we contend is that this principle which has been expounded by the Āryā Samājists is not acceptable to sane reason after full understanding and reflection and pondering.

The principle of *Sanātan Dharam* lies in exact contrast. Although it has been disfigured by the exaggerations of Vedānta and the Vedāntists, and is exposed to a number of objections, nevertheless it does have a spark of truth in it. If their doctrine is simplified it amounts only to this that everything has been created by Parmeshwar. In such case, all doubts are removed and one has to confess that according to the principles of *Sanātan Dharam* the doctrine of the Vedās also is that all souls and particles of bodies and their powers and qualities are from God.

[*Nasīm-e-Da‘wat, Rūḥānī Khazā’īn*, Vol.19, p. 387]

The Holy Qur’ān has taught us that man together with his soul and all his capacities and every particle of his body,

is the creation of God. Therefore, according to the teaching of the Holy Qur'ān, we are the property of God and we possess no right which we can claim from Him, for not rendering which He could be held responsible. In this juxtaposition we cannot call God 'Just'. As we are entirely empty-handed we call Him *Rahīm*. To call Him 'Just' would imply that we have rights against Him and for failure to discharge such rights He could be charged with default.

[*Chashma-e-Ma'rifat, Rūhānī Khazā'in*, Vol. 23, p. 36]

The Holy Qur'ān does not arbitrarily and without reason describe God the Glorious as the Master of all souls and all cells of bodies, as do the Vedās. Almighty Allāh sets forth the reason, as He says:

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ <sup>73</sup>

خَلَقَ كُلَّ شَيْءٍ فَقَدْرَةً تَقْدِيرًا <sup>74</sup>

This means that the heavens and the earth and all that is in them belong to God Almighty, inasmuch as He has created them all.

He has put a limit to the capacity and work of each created being, so that limited things should point to a Limiter Who is God Almighty Himself.

Thus, we observe that as bodies are confined within their limits and cannot go outside of them, in the same way souls are also confined and cannot create more powers and capacities than those that have been invested in them. For instance, the moon completes its orbit within a month, that is, in twenty nine or thirty days, but the sun seems to complete its orbit in about three hundred sixty

<sup>73</sup> al-Hadīd, 57:3 [Publisher]

<sup>74</sup> al-Furqān, 25:3 [Publisher]

four days, and it cannot reduce the size of its orbit to that of the moon. Nor has the moon the power to extend its orbit to that of the sun. If the whole world were to agree to alter the orbits of these two luminous bodies, it would not be possible for it to do so. Nor could the sun and the moon make any alteration in them of their own power.

Thus the Being Who has confined these celestial bodies to their respective orbits and Who determines their course, is God. In the same way, there is a great difference between the body of a man and the body of an elephant. If all the physicians were to combine to bring about a change in man's capacities and in his bulk so as to make him the equal of the elephant, it would not be possible for them to do so. If they desired to confine the elephant to the bulk of man, this would be equally impossible. Here also there is a limitation, as there is in the case of the sun and the moon, and that limitation indicates a Limiter, that is to say, it points to a Being Who bestowed that bulk upon the elephant and determined a different one for man.

If one were to reflect one would find a hidden control of God Almighty over all these physical matters in a wonderful way. One observes the wonderful limitations imposed by Him. Beginning with the bulk of the insects which can be observed only under a microscope, up to the bulk of the great leviathans which can swallow a large vessel like a mouthful, one observes a wonderful spectacle of limitation. No animal can transcend the limits of its body. In the same way, the stars that are observed in heaven cannot go beyond their limits. This limitation shows that behind the scenes there is One Who lays down these limits. This is the meaning of the verse:

خَلَقَ كُلَّ شَيْءٍ فَقَدْرَةً تَقْدِيرًا<sup>75</sup>

A similar limitation to that which governs bodies is also found in the case of souls. You can easily understand that the excellences which a human soul can exhibit, or towards which it can make progress, are not available to the soul of an elephant despite its size and bulk. In the same way, the soul of every animal is confined to the limits of its species with reference to its faculties and capacities and it can acquire only those excellences which are appointed for its species. Thus as the limitations of bodies indicate that they have a Limiter and Creator, in the same way, the limitations of the capacities of souls also indicate that they have a Creator and a Limiter.

[Chashma-e-Ma‘rifat, Rūhānī Khazā’īn, Vol. 23, pp. 17-19]

### Creation and Differences in Rank

It would be an intrusion into the works of God, which is not permissible, to enquire why did God create a difference between capacities and why was not everyone bestowed such capacities as would enable him to arrive at the stage of perfect understanding and perfect love. Every reasonable person can understand that no one has a right against God to enquire that everyone should have the same rank and should be endowed with excellent faculties.

It is a matter of His grace to bestow whatever He wills. For instance, God has made you man and has not made a donkey a man. You have been endowed with reason and a donkey has not been so endowed. You can acquire

<sup>75</sup> ‘[He] has created everything, and has ordained for its proper measure.’—al-Furqān, 25:3 [Publisher]

knowledge and a donkey cannot. It is the will of the Master and is not a matter of right which you have and a donkey has not. In the creation of God a clear differentiation of ranks is discernible which no reasonable person can deny. Then can any part of creation which has no right to exist, let alone a right to be awarded a high rank, raise any objection before the Authoritative Master? It is a bounty and beneficence of God Almighty to bestow the robe of being upon His creatures and it is obvious that a Donor and Benefactor has the authority to regulate His bounty and His beneficence. Had He not the authority to bestow less He would not have the authority to bestow more and in such case He would not be able to exercise His Mastership.

If the creation were vested with any right against the Creator, this would involve a continuous series of claims; for at whatever stage the Creator would place any created being, the latter could claim that he is entitled to a higher rank. If God Almighty can create limitless ranks, and the exaltation of creation does not come to an end by the creation of man, the series of claims on the basis of right would be endless.

If the search should be for the wisdom underlying this differentiation of ranks, it should be understood that the Holy Qur'ān has set forth three types of wisdom in that context which are obvious and clear and cannot be denied by any reasonable person.

The first one is, that the affairs of the world may be adjusted in the best manner as is said:

وَقَالُوا كُوَكُوكُ نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ۝ أَمْ هُنَّ يَقْسِمُونَ رَحْمَتَ رَبِّكُمْ  
نَحْنُ قَسَمْنَا بَيْنَهُمْ مَوْتَيْشَهُمْ فِي الْكَلْبِيَّةِ الدُّثْبَيَّةِ ۝ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ

لِيَتَّقْتَلَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ حَيْرَتُ مَنَا يَجْمَعُونَ ۝<sup>76</sup>

(Part Number: 25)

This means that: The disbelievers say why was this Qur'ān not revealed to some chieftain or wealthy personage of Mecca or Tā'if so that it should have suited his eminence and by virtue of his dignity and his statesmanship and his spending his money, the faith could have spread speedily? Why was a person selected for this honour, who is poor and has no property?

To these the retort is:

أَمْ هُنَّ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۝<sup>77</sup>

Is it for them to distribute the mercies of the Eternal Lord?

That is to say, it is the doing of the All-Wise that He limited the faculties and capacities of some as they became involved in the appendages of this world and took pride in being called chieftains and wealthy and rich and forgot the true object of existence. On others, He bestowed spiritual graces and holy excellences and they became the favourites of the True Beloved through their devotion to His love.

Then follows the explanation that:

تَخْنُقُ قَسْمَنَا بَيْنَهُمْ مُّؤْمِنُهُمْ<sup>78</sup>

God has made some rich and some poor, some with fine qualities and others dull, some inclined to one occupation and others to another, so as to make it easy for some to serve others and to cooperate with them in order that responsibility might be shared and human affairs might

<sup>76</sup> al-Zukhruf, 43:32-33 [Publisher]

<sup>77</sup> Ibid.

<sup>78</sup> Ibid.

be carried on with ease. The verse concludes that in this context God's Book is far more beneficial than worldly riches and properties. This is a subtle allusion to the need for revelation.

Man is a social animal and none of his affairs can be carried to completion without cooperation. For instance, take bread which is the staff of life. How much social cooperation is needed for its production? From the stage of cultivation of the earth to the stage when a loaf of bread becomes available for eating, scores of workers have to cooperate with each other. This shows how much cooperation and mutual help is needed in different sectors of social affairs. To fill this need the All-Wise One created man equipped with different degrees of faculties and capacities so that everyone should occupy himself pleasurable according to his capacity and inclination; some should engage in cultivation, some should manufacture agricultural implements, some should grind corn, some should bring water, some should bake bread, some should spin, some should weave, some should engage in trade, some should carry on commerce, some should undertake employment and thus everyone should cooperate and help each other. Cooperation involves dealing with each other and these dealings give rise to questions of treatment, compensation, and neglect of duty which demand a system of law which should restrain wrong, trespass, rancour, disorder, and neglect of God, so that the order of the universe should not be upset.

The making of a living and the due performance of social duties depend upon justice and the recognition of God and these demand a system of law which should provide for due administration of justice and proper understand-

ing of the Divine and which should exclude every type of wrong and every kind of mistake. Such a system of law can be promulgated only by the Being Who is altogether free from forgetfulness, mistake, wrong and trespass and Who is worthy of obedience and respect in His Being. The law may be good, but if the promulgator of the law is not such who by his rank should possess superiority over all and the right to rule over them and if he is in the eyes of the people not free from tyranny, vice, error, and mistake, the law will either not come into operation or if it does come into operation, would give rise to every kind of disorder and instead of doing any good it would result in harm. All this would predicate a Divine Book, for all good qualities and every kind of excellence is to be found only in the Book of God.

Secondly, the wisdom underlying a difference of ranks is, that the excellence of good people may be demonstrated, for every good quality is known only by contrast. As it is said:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّتَنْبُهُمْ أَيُّهُمْ أَحَسَنُ عَمَلًا<sup>79</sup>

(Part Number: 15)

That is to say: God has made everything upon earth a source of ornament for it so that the righteousness of the righteous may be demonstrated in comparison with the wicked, and so that by the observation of that which is dull the fineness of that which is fine may become apparent. Opposites are known by comparison with opposites and the value of the good is known by comparison with the bad.

Thirdly, in differentiation of ranks, it is desired to demonstrate different types of power and to draw attention to

<sup>79</sup> al-Kahf, 18:8 [Publisher]

God's greatness as is said:

مَا لَكُمْ لَا تَرْجُونَ يَلْوَ وَقَارًا ۝ وَتَدْ خَلْقَكُمْ أَطْوَارًا ۝  
(Part Number: 29)

This means that: What ails you that you do not admit the greatness of Allāh? Whereas the differentiation of capacities and temperaments was created by the All-Wise so that His Greatness and Power might be recognized.

As is said at another place:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّنْ مَّا يَرَى فَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ بَطْنِهِ  
وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ أَذْبَعِ  
يَخْلُقُ اللَّهُ مَا يَشَاءُ لَمَّا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
(Part Number: 18)

This means that:

Allāh has created every animal from water. Some of them move on their bellies, some of them on two feet and some on four. Allāh creates what He pleases. Allāh has power to do all that He wills.

This is an indication that all these different species have been created so that the diverse powers of the Divine might be demonstrated. Thus, the differentiation in the temperaments and the nature of creation is due to these three considerations which God has set out in the verses cited above.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 203-207, footnote 11]

## Refutation of the Misguided Notions of the Āryās

Pandit Dyānand has recorded at page 501 of his Urdu book *Satyārath Prakāsh* that Permешwar cannot forgive anyone's sin, for if He were to do so He would be guilty

<sup>80</sup> Nūḥ, 71:14-15 [Publisher]

<sup>81</sup> al-Nūr, 24:46 [Publisher]

of injustice. Thereby he confesses that Permehswar is merely a judge and is not Master. On the same page he has recorded that Permehswar cannot bestow unlimited reward for limited actions. But if He is Master, there is no harm in His rewarding limited service with unlimited reward. The Master's actions are not to be measured by justice. If we own something and out of it we bestow a portion upon someone who asks for it, no one else has the right to complain that more was given to another than to him. In the same way, a creature has no right against God Almighty to demand justice. A servant cannot ask for justice nor can God admit the right of any of His creation to demand justice. Whatever God bestows upon a creature as a reward for his actions is purely His bounty.

Actions are nothing in themselves, for no action can be performed without the support and grace of God. When we reflect upon God's law, it becomes clear that whatever God Almighty has provided for His creatures is a bounty of two types.

One is the bounty which existed before the coming into being of man and man's action has nothing to do with it. He has created for the benefit of man the sun, the moon, the stars, the earth, water, air, fire, etc. and there is no doubt that all these things were prior to the actions of man, and man himself came into being after them. This is the Divine mercy which, in the idiom of the Qur'an, is called *Rahmāniyyat*. That is to say, such bounty is not bestowed as a reward of a person's actions, but is by way of pure grace.

The second type of mercy is called *Rahīmiyyat* in the idiom of the Qur'an; that is to say, the bounty that is bestowed upon man as a reward of his righteous actions.

Can we imagine that the God Who has demonstrated as an instance of His generous *Mālikiyat* that He made the earth and heavens and the moon and sun, etc. when there was no trace of His creatures and their actions, is indebted to His creatures and rewards them according to their right, but no more? Had His creatures any right that He should have made the earth and heavens for them and should have created thousands of illuminated bodies in the heavens and thousands of things upon the earth which are a source of comfort and ease? To describe that Absolute Donor as a mere dispenser of justice like a judge and to deny His status and dignity as Master is the height of ingratitude.

[Chashma-e-Ma‘rifat, Rūhānī Khazā’īn, Vol. 23, pp. 26-28]

It should be borne in mind that Master is the word which does not admit of any rights, and this expression can be applied in its fullness only to God for He alone is the Perfect Master. A person who accepts another as the Master of his life etc. confesses that he has no right to his life and property and that he owns nothing and everything belongs to the Master. In such a case, it is not permissible for him to demand from his Master that justice should be done to him in such and such a matter because justice depends upon right and he has given up all his rights. In the same way, man who in juxtaposition to his True Master accepted his own status as that of servant and confessed:

رَبُّنَا يَلِي وَلَا إِلَهَ إِلَّا هُوَ ذَجِّعُونَ 82

That is to say: Our belonging, life, body and progeny are all the property of God.

After this confession there remains no right which he can demand from God. That is why those who are gifted with true understanding, despite every type of endeavour, worship and almsgiving, leave themselves to the mercy of God Almighty and attach no value to their actions and make no claim that they have any right. In truth, Virtuous is only He through Whose bestowed strength a person can accomplish anything good, and He is God. No person can demand justice from God Almighty on account of his personal ability or merit. According to the Holy Qur'an, all God's doings are as Master. As He punishes sin so He also forgives sin. He has power to do both as befits His *Mālikiyat*. If He were always to punish sin there would be no escape for man, but God forgives most sins and punishes some so that a heedless person being warned should attend to Him. As is said in the Holy Qur'an:

مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِي مَا كَسَبْتُمْ وَيَعْفُوا عَنْ كُثُرٍ<sup>83</sup>

Whatever misfortune befalls you is in consequence of that which you practise. He pardons many of your sins, and punishes some.

And in the same *Sūrah* is the verse:

وَهُوَ الَّذِي يَقْبِلُ التَّوْبَةَ عَنِ عِبَادَهِ وَيَعْفُوا عَنِ السَّيِّئَاتِ<sup>84</sup>

He it is Who accepts repentance from His servants and forgives sins.

No one should be misled by the fact that the Holy Qur'an also contains the verse:

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَرٍ شَرَّا يَرَهُ<sup>85</sup>

<sup>83</sup> al-Shūrā, 42:31 [Publisher]

<sup>84</sup> al-Shūrā, 42:26 [Publisher]

<sup>85</sup> al-Zilzāl, 99:9 [Publisher]

Whoso will have done the smallest particle of ill will also see it.

Here there is no contradiction for the ill that is mentioned here is the ill in which a person persists and from which he does not repent. The Holy Qur'ān repeatedly affirms that remorse and repentance, and non-insistence upon evil, and asking for forgiveness procure forgiveness of sins. Indeed, it is said that God loves those who repent, as in the verse:

رَأَنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ<sup>86</sup>

That is: God Almighty loves those who repent and loves those who strive to purify themselves from sin.

In short, to punish every sin is contrary to the forgiveness and mercy of God Almighty, for He is Master and is not like a magistrate. He has named Himself Master in the very first *Sūrah* of the Holy Qur'ān where it is said: He is *Mālik-i-Yaum-id-Dīn*, that is to say, He is the Master of punishment and reward and it is obvious that no one can be called Master unless He has authority to do both, that is to say, to punish when He wills and to forgive when He wills.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 23-24]

According to the principle of the Āryās, their Permешwar cannot be called *Mālik* for he has not the power to bestow what he has as a pure bounty or gift, while the donee has no right to it. He who is the owner of property has the authority to bestow any portion of it on anyone he chooses, but the Āryās believe that Permешwar can neither forgive sins nor can He bestow anything on anyone as a gift or bounty, because if He does either He would

<sup>86</sup> al-Baqarah, 2:223 [Publisher]

be acting unjustly.

Those who believe in the transmigration of souls cannot affirm that Permешwar is the Master of creation. We have repeatedly affirmed that it is quite improper to bind a Master to act according to the principles of justice. We can affirm that He Who is *Mālik* is *Rahīm* and Bestower and Generous and forgives sins, but we cannot say that He adheres to justice in respect of His slaves and horses and cattle, inasmuch as the notion of justice is only applicable where there is a certain freedom on both sides. For instance, we can say concerning worldly sovereigns that they are just and treat their subjects with justice. So long as their subjects obey them, the rule of justice makes it obligatory upon them that, in return for the obedience of their subjects and the payment of their dues, the sovereign should safeguard their lives and properties and in times of need should help them out of his wealth. Thus, from one aspect sovereigns impose their commands upon their subjects and from another aspect the subjects impose their wishes upon the sovereigns. So long as these aspects operate in cooperation, the country remains at peace, but when either side commits a default the country ceases to be at peace. This shows that we cannot describe a sovereign as a true *Mālik* for he has to behave justly towards his subjects and his subjects have to behave justly towards him.

As regards God Almighty, we can call Him *Rahīm* on account of His *Mālikiyat*, but we cannot call Him just. Any person who is owned by another cannot demand justice from his owner, though he can humbly supplicate for mercy. That is why the Holy Qur'ān does not designate God Almighty as just, because justice demands

mutual equality. God Almighty is Just in the sense that He acts justly as between creatures regarding their mutual rights, but He is not just in the sense that any creature of His might demand his right from Him as an associate. All His creatures belong to God and He has authority to treat them as He might wish. He might bestow kingdom upon whom He wills and He might make a beggar of him whom He so wills. He might cause anyone to die young or He might bestow a long life upon any. We ourselves when we own anything are free to bestow it as we might choose. Indeed God is Merciful; rather, He is the Most Merciful of all. By virtue of His mercy, and not out of any limits in consideration of justice, He provides for His creation. As we have repeatedly affirmed, the quality of *Mālikiyat* and the quality of justice are inconsistent with each other. Having been created by Him, we have no right to demand justice from Him. We supplicate Him humbly for mercy.

It is most unbecoming for a creature to demand justice from God Almighty in His treatment of him. As everything relating to the nature of man is from God and all of man's faculties, spiritual as well as physical, are His bounty and a good action can be performed only through the support and strength bestowed by Him, it would be the height of ignorance to demand justice from Him relying upon one's good actions. We cannot consider such a teaching to be based on true knowledge. Indeed such a teaching is deprived of all true understanding and is full of folly. God Almighty has taught us in the Holy Qur'ān that to call God Just vis-à-vis His creatures is not only a sin, but a rank blasphemy.

## Refutation of the Misguided notions of Christians

Short-sighted Christians, through lack of proper reflection, are involved in the false notion that justice and mercy cannot coexist in God Almighty, inasmuch as justice demands punishment and mercy demands forbearance. They fail to consider that the **justice of God Almighty is also a mercy** for it is all for the benefit of mankind. For instance, if God Almighty adjudges that a murderer should be executed this does not add anything to His Godhead. He ordains this so that mankind should not become extinct through killing each other. This is mercy for mankind and God Almighty has established this system of mutual rights between His creatures so that peace might be maintained and no group should trespass against another and thus create disorder. Thus all the punishments prescribed in the sphere of life, property, and honour are a mercy for mankind....

There is no conflict between justice and mercy. They are like two streams that run parallel to each other in their courses without one interfering with the other. We find the same principle in operation in worldly sovereignties. An offender is punished, but those who behave well and please the government become recipients of bounties and gifts.

It should be borne in mind that the basic attribute of God is mercy, and the notion of justice comes into operation after reason and law are established. That also is in a way a mercy. When reason is bestowed upon a person and, through his reason, he becomes aware of the limits set by God Almighty and His laws, he becomes subject to the operation of justice, but reason and law are not a condi-

tion for the operation of mercy. As God Almighty out of His mercy desired to exalt man above the rest of His creation, He prescribed the limits and rules of justice between them. It is a folly to imagine a contradiction between justice and mercy.

[*Kitāb-ul-Bariyyah, Rūhānī Khazā'īn*, Vol. 13, pp. 73-74]

## Knowledge of God

A subtle question rises here: what is the nature of the knowledge of Almighty God through the perfection of which He is aware of the overt and the covert of every particle? It is true that reason cannot comprehend the true condition of that knowledge, yet it is entirely true to say that of all types of knowledge that can be conceived of that knowledge is more powerful and stronger and fuller and more complete. When we observe our own ways of acquiring knowledge and consider its diverse types, we find that the greatest and most certain and most absolute of all the types of knowledge is the knowledge that we possess concerning our own existence.

No man can in any condition forget his own existence or entertain any doubt concerning it. So far as our reason extends, we find this type of knowledge more powerful and stronger and fuller and more complete. We find it inconsistent with the perfection of God Almighty that His knowledge with regard to His creatures should in any way be less perfect than this, inasmuch as it would amount to a deficiency on the part of God Almighty, that He should not possess the highest kind of knowledge once could conceive of and it could be objected why God's knowledge fell short of the highest kind; was it by His own design or by some compulsion? It could not be

by His own design for no one deliberately permits a deficiency with regard to himself. Then how should God Almighty, Who loves perfection, permit such a deficiency concerning Himself? If it is said that it is by some compulsion, then it would follow that the compeller would be supreme over God Almighty in his powers and his strength, so that on account of that excess of strength he should be able to restrain God in His designs. But that is impossible in itself because nobody is supreme over God Almighty through whose obstruction He could be confronted with some compulsion. It is established, therefore, that God's knowledge is perfect.

We have already established that of all types of knowledge the most perfect is that which a person has with regard to his own existence. We have therefore to acknowledge that God's knowledge concerning His creation is like that knowledge though we cannot comprehend its true nature. Our reason tells us that the most certain and absolute knowledge is that which should exclude any distance or barrier between the knower and that which is to be known. That knowledge is of this type. As a man is not dependent upon other sources of knowledge in order to be aware of his own existence, to be animate and to consider oneself as an animate are so close to each other as to be identical. Such should be the knowledge of God Almighty concerning the whole universe. Here also there should be no difference and distance between the Knower and that which is to be known. This high quality of knowledge which God needs for the establishment of His Godhead can be predicated of Him, when it is accepted concerning Him that there is so much closeness and such relationship between Him and the subject of His knowledge, greater than which it is

not possible to imagine.

This perfect relationship with the subjects of His knowledge can exist only when all of them should have proceeded from Him and should be His creation. Their being must be dependent upon His Being. In other words, when the situation should be such that the true existence should be only His and all others should have proceeded from Him and should subsist with His support. Even after their creation, they should not be independent of Him, nor be separate from Him, but in truth after the creation of all things, He alone should be truly alive and all other life should have proceeded from Him and should exist only with His support. He alone should be subject to no limitation and everything else, souls as well as bodies, should be confined within the limits set by Him. He should comprehend everything; everything should be comprehended in His *Rubūbiyyat*. There should be nothing which should not have proceeded from His hand and should not be included within His *Rubūbiyyat*, nor should it exist without His support. It is only in such a situation that God Almighty would have a perfect relationship with the subjects of His knowledge. This relationship is referred in the Holy Qur'ān as:

وَنَحْنُ أَقْرَبُ لِأَنَّهُو مِنْ حَنْبِلِ الْوَرِيدٍ<sup>87</sup>

We are closer to him than his jugular vein.

Similarly at another place it is said:

هُوَ الْأَحَقُّ الْقَيُّومُ<sup>88</sup>

That is to say: He alone sustains true life and everything else has proceeded from Him and has a life because of

<sup>87</sup> Qāf, 50:17 [Publisher]

<sup>88</sup> al-Baqarah, 2:256 [Publisher]

Him;

In truth He is the Life of all lives and is the Power of all powers....

If the soul is not accepted as having been created, then there would be no reason to assume that someone who bears the fictitious title of Permeshwar would have any knowledge concerning the reality of the soul, whose knowledge would extend to the ultimate limits of the soul. A person who has full knowledge concerning a thing has the power to make it also, and if he has not the power then his knowledge must be defective in some respect. In the absence of full knowledge, it would be difficult to distinguish between similar things, let alone to have the power of making them. If God Almighty is not the Creator of things then He not only suffers from the deficiency that His knowledge is incomplete, but it also follows that He would be subject to confusion in distinguishing between millions of souls and might often mistake the soul of X as the soul of Y. Partial knowledge often leads to such confusion. And if you assert that it does not, then produce some argument in your favour.

[*Surmah Chashm Āryā, Rūhānī Khazā'in*, Vol. 2, pp. 221-226 footnote]

It might be asked that if full comprehension of a thing implies the power to create it then, as God's knowledge of His Own Being is perfect, is He the Creator of His Own Being or has He power to create the like of Himself? The answer to the first part is that were God Almighty the Creator of His Own Being, it would involve His being in existence before His coming into existence and this is an impossibility. God Almighty possessing complete knowledge of His Own Being means that, in this instance, the Knower and His knowledge and

that which is known are all the same and cannot be separated. There is here nothing which should be regarded as having been created. God's knowledge of His Own Being cannot be compared to anything else. In this instance, the Knower is not something apart from that which is known so that one may be designated as the Creator and the other as creation. The proper way to put it is that His Being is uncreated and is eternally and everlasting Self-Existing and that is the meaning of God.

The second part of the objection is that God's complete knowledge of Himself means that He has the power to create His Own like. The answer to this is that God's power directs itself towards matters which are not inconsistent with His eternal attributes. It is true that God, if He so desires, can create that of which He has perfect knowledge, but it certainly does not follow that whatever He has the power to do He should proceed to do without regard to His perfect attributes. In the exercise of all His powers, He has regard to His perfect attributes and He has it in mind whether that which He wills is not contradictory of His perfect attributes. For instance, He has the power to burn a pious and righteous person in the fire of Hell, but His mercy and justice and attribute of reward would stand in the way, and, therefore, He never does it. In the same way His power is never inclined to destroy Himself for this would be contrary to His eternal life. He does not create His Own like because His attributes of Unity and Peerlessness, which are eternal, prevent Him from thinking in that way. It should be understood that to be unable to do something is one thing, but despite the power to do a thing, not to address Himself to something contradictory of His attributes, is quite another.

It is characteristic of God Almighty alone to know the hidden by virtue of His personal power and His personal condition. From ancient times, those who based themselves upon truth have believed that it is proper for God Almighty that He should know the hidden. This is a personal speciality of His. He has no associate in this attribute as He has no associate in His other attributes. It is, therefore, impossible for anyone to have personal knowledge of the hidden whether he is a Prophet or *Muhammad* or *Wali*. It is true, however, that favourites and chosen ones are given knowledge of hidden mysteries through revelation. This has been so since ancient times and continues today, but such experience is now confined to the followers of the Holy Prophet alone. [peace and blessings of Allāh be on him].

[*Taṣdīq-un-Nabī*, pp. 26-27 or *Maktubat-e-Ahmadiyya*, Vol. 3, p.57]

Our Ever-Living and All-Sustaining God talks to me like one person talks to another. I ask Him something and supplicate Him and He answers in words full of power. If this should happen a thousand times, He does not fail to answer. In His words He discloses wonderful hidden matters and displays scenes of extraordinary powers till He makes it clear that He alone is the One who should be called God. He accepts prayers and intimates their acceptance. He resolves great difficulties and through repeated supplications revives those who are sick and very nearly dead. He discloses all these designs of His in advance through His words which relate to future events. He proves that He is the God of heaven and earth. He addressed me and told me that He would safeguard me against death by plague and all those who dwell in my house in piety and righteousness. Who else is there in this age except myself who has published such a revela-

tion and disclosed God's promise concerning the members of his family and other pious people who dwell within his house?

[*Nasīm-e-Da'wat, Rūhānī Khazā'in*, Vol. 19, pp. 448-449]

In addition to all other normal conditions of man, ingrained in his nature, is the quest for a Transcendental Being for Whom there is a longing in his heart of hearts. The effect of this quest begins to be felt as soon as a child is born. As soon as it is born, it exhibits a spiritual characteristic which is that it leans towards its mother and entertains a natural affection for her. As its senses develop and the flower of its nature blooms, this attraction of love, which is inherent in it, begins to exhibit itself patently. It finds no comfort anywhere except in the lap of its mother. If it is separated from its mother and is put at a distance from her, its life becomes bitter, and though a heap of bounties may be placed before it, it finds its true comfort only in its mother's lap and nowhere else. Then what is this attraction that it feels towards its mother?

In truth, it is the **same attraction** which is vested in a child's nature for **God**. Every exhibition of affection by a person in fact proceeds from that very attraction, and the **restlessness of a lover** which a person experiences is in truth a reflection of that very love, as if he takes up diverse things and examines them in search for something that he has lost and whose name he has forgotten. A person's love of property, or children, or wife, or his soul being drawn towards the song of a sweet voiced singer, are in fact all **in search of the lost Beloved**. As man cannot perceive with his physical eyes the Imperceptible Being Who is latent in everyone like fire and yet is hidden from

everyone, nor can he find Him through the exercise of his imperfect reason, he has been subject to many errors in his understanding of Him and through his errors he renders to others that which is His due. God Almighty has mentioned an excellent illustration in the Holy Qur'ān that the world is like a great hall paved smooth with slabs of glass and a current of water flows underneath them which runs very fast. A person looking at the slabs of glass wrongly imagines them to be water also and is afraid of walking upon them as he would be afraid of walking upon water, though in reality they are only glass but very clear and transparent. Thus, these great objects in heaven like the sun and the moon etc. are transparent like glass and are worshipped by mistake. Behind them, there is a Higher Power at work which is flowing swiftly like water. It is the mistake of those who worship created things that they attribute to the glass all this activity which is being manifested by the Power behind it. This is the explanation of the verse:

رَأَيْتَ صَرْحًا مُّمَرَّدًا مِّنْ قَوَافِلَيْكَ<sup>89</sup>

### Revelation Needed for Attaining Absolute Certainty

As the Being of God Almighty, despite its brightness, is hidden beyond sight, the physical universe is not adequate for its true recognition. This is the reason why those who depended upon the physical system despite their careful consideration of its perfect orderliness which comprehends hundreds of wonders within itself, and despite their pursuit of astronomy and physics and philosophy to a degree which shows that they had pene-

<sup>89</sup> 'It is a palace paved smooth with slabs of glass.'—al-Naml, 27:45  
[Publisher]

trated through heaven and earth, could not get rid of their doubts and suspicions and became involved in all types of errors and wandered far afield in their absurd fantasies. If they thought of the Being of the Creator, they proceeded only thus far that observing the great orderliness of the wise system they imagined that it should have a Creator. It is obvious, however, that this idea is incomplete and this understanding is imperfect, for to say that this system needs a God is not equal to saying that God in fact exists. This was only their conjectural understanding which cannot bestow satisfaction and contentment upon the heart, nor can it entirely remove doubts. This is not a cup which could quench the thirst of complete understanding which is inherent in man's nature. In fact, such imperfect understanding is very dangerous, for after a great deal of noise it leads to nothing.

So long as God Almighty does not affirm His Existence by His word, as indeed He has done, the mere observation of His handiwork does not afford satisfaction. For instance, if we see a room which is bolted from inside, our first reaction would be that there is someone inside who has put up the bolts for it is impossible to put up the bolts from outside. But if over a long period no one from inside should respond to repeated calls, we would have to abandon our assumption that there is someone inside and we would imagine that there is no one inside and that the bolts have been put up through some clever device. This is the case of the philosophers whose understanding does not go beyond the observation of God's work. It is a great mistake to imagine that God is like a corpse which has to be brought out of its grave by man. If God has to be discovered through human effort, all our hopes of such a God are vain.

Indeed God is the Being Who has ever called mankind to Himself by announcing: **I am present**. It would be impertinence to imagine that man has laid Him under an obligation through his understanding of Him and that if there had been no philosophers He would have remained unknown. It is another impertinence to enquire whether God has a tongue wherewith He can speak. Has He not created all heavenly bodies and the earth without physical hands? Does He not see the whole world without physical eyes? Does He not hear us without physical ears? Was it then not necessary that He should also speak?

It is not at all correct to say that all God's speaking has been left behind and that there is nothing in future. We cannot seal up His words and His speech in any age. Without doubt, He is ready to enrich the seekers from the fountain of revelation as He used to do before. The gates of His grace are as open today as they were at any time. It is true, however, that the needs for law and limitations having been fulfilled, all Messengerships and Prophethoods found their perfection at their last point, which was the person of our lord and master, the Holy Prophet [peace and blessings of Allāh be on him].

[*Islāmī Uṣūl kī Philosophy, Rūhānī Khazā'in*, Vol. 10, pp. 363-367]

True knowledge about God depends upon this that we should reach the Living God Who speaks clearly to His favourites and bestows satisfaction and contentment upon them with His Majestic and delicious speech. He speaks to them as one man speaks to another and converses with them as a certainty that is beyond doubt or suspicion. He listens to them and responds to them and hearing their supplications He informs them of their ac-

ceptance. He proves to them that He is God on the one side by His majestic and delicious words, and on the other side, by His miraculous works and His Powerful and Mighty signs. To begin with, by way of prophecy He promises them His support and help and special guidance and then on the other side, in order to augment the greatness of His promises, He causes a whole world to oppose them. Those people use all their power and their deceit and all their devices to frustrate God's promises of support and help and supremacy which He makes to His favourites, but God brings to naught all their efforts. They sow mischief and God uproots it. They kindle a fire and God puts it out. They put forth their utmost efforts and God turns their designs against them.

The righteous ones of God are simple and straightforward and in the presence of God Almighty they are like children in the lap of their mother. The world opposes them because they are not of the world. All sorts of plans and devices are resorted to in order to destroy them. Peoples combine to put them to trouble, and all unworthy ones shoot arrows at them from the same bow, and all manner of calumnies and charges are invented against them, so that somehow they might be destroyed and all signs of them might be wiped off, but God Almighty fulfils His words all through their lives. They are honoured with God's true word which is clear and conclusive, and they are given knowledge of hidden matters, which is beyond the power of man, through the clear word of God, the Mighty and Powerful. On the other hand, through miraculous events which establish the truth of that which they had been told, their faith is strengthened and is further illumined. The kind of knowledge required by human nature for the true recog-

nition of God, is imparted through verbal and factual manifestation of the Divine so that not a particle of darkness is left.

This is the God through Whose verbal and factual manifestations, which comprise thousands of bounties and affect the heart powerfully, a person acquires a living faith and a true and holy relationship is established with God, which removes all personal dirt; and all weakness being excluded, inner darkness is dispelled by the fierce rays of heavenly light and a wonderful change is manifested. Therefore, the religion which does not present God as possessing these attributes and confines faith to ancient tales and fables and such matters as are not seen or heard, is certainly not a true religion. To follow such a fictitious god is like expecting a corpse to work like living beings. A god who does not prove his own existence afresh every time is as if he does not exist. He is like an idol which neither speaks nor hears nor answers questions, nor can he manifest his power in such a manner that even a confirmed atheist should not be able to doubt it.

[Brāhīn-e-Āhmadiyya, Part V, Rūhānī Khazā'in, Vol. 21, pp. 31-32]

**OBJECTION:** It is disrespectful to affirm that God speaks to man. What relationship can subsist between a mortal and the Eternal and Ever-Existing? What resemblance can there be between a handful of dust and Light itself?

**ANSWER:** This is a baseless objection. To meet it, it is enough to understand that the Noble and Gracious God has inspired the hearts of perfect human beings with untold eagerness for His own understanding, and has drawn them so powerfully to His love, affection and devotion

that they have been lost to their own selves. To propose in such a case that God would not desire to converse with them would be tantamount to saying that all their love and devotion are vain and that all their eagerness is only one-sided. Such a notion is utter nonsense. Can a seeker of One Who bestowed upon man the capacity to win nearness to Him and made him restless with His own love be deprived of the grace of converse with Him? Can it be true that to be lost entirely in the love of God is both possible and detracts nothing from God's dignity, but that the descent of revelation upon the heart of His true lover is impossible and improper and detracts from God's dignity? Man's plunging into the limitless ocean of God's love and stopping nowhere in that pursuit, is conclusive evidence that man's wonderful soul has been fashioned for the understanding of God. If it is not bestowed the means of perfect understanding, which is revelation, it would have to be said that God did not fashion him for His own understanding. Even the *Brahmū Samājists* do not deny that the soul of a man who possesses a true nature is hungry and thirsty for the understanding of God.

When it is agreed that a true man naturally seeks understanding of God, and it is established that the perfect manner of the understanding of the Divine is Divine revelation and nothing else, then if that means is impossible of attainment and to seek it is disrespectful, God's wisdom would be open to the criticism that He bestowed upon man eagerness for His Own understanding but did not bestow upon him the means of acquiring such understanding. In other words, He afflicted man with hunger but would not bestow upon him bread enough to satisfy his hunger, or that He afflicted man with thirst, but would not bestow upon him water enough to quench his

thirst. Wise people will understand that such a notion amounts to failure to appreciate God's great mercies. It is a strange logic of the Brahmū Samājists which proposes that the All-Wise Who has made it the good fortune of man that he should be able to witness to the full the rays of Godhead in this very life, so that he should be drawn towards God by this powerful attraction, that that Gracious and Compassionate One does not desire man to arrive at his needed good fortune and at his natural goal.

[*Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in*, Vol. 1 pp. 230-232, footnote 11]

Whatever God has desired for man, He has in advance invested him with all the faculties that were needed for its achievement. For instance, the human soul possesses a capacity for love. A person through error might love another person and might choose someone as the object of his love, but sane reason can easily understand that this capacity for love has been vested in his soul so that he should love his true Beloved Who is his God, with his whole heart and his whole power and his whole eagerness.

Can we say that this capacity for love, which is vested in the human soul, and whose surge is limitless and at whose high tide man is ready to lay down his life, is inherent in the soul since the beginning of time? Not at all. If God has not created this relationship between man and Himself by vesting the capacity for love in the human soul then this capacity is a matter of chance; that by the good fortune of Permешwar souls were inspired with the capacity for love and that if the chance had been otherwise and this capacity had not been found in the souls, nobody would have ever turned his attention to Permешwar. Nor could Permешwar have devised any plan

in this regard, because existence cannot<sup>90</sup> come out of non-existence.

But it should also be kept in mind that the demand of Permешwar for His own worship and for righteous action proves that He has Himself invested the human soul with the capacity for love and obedience. He, therefore, desires that man in whom He has vested these capacities should devote himself to His love and obedience; otherwise, how can Permешwar desire that people should love Him and should obey Him and should act in accordance with His will?

[*Nasīm-e-Da'wat, Rūḥānī Khazā'in*, Vol. 19, pp. 385-386]

## Need for Purification

قَدْ آفَلَهُ مَنْ زَكَّهَا <sup>91</sup>

(Urdu couplet):

*He who loves the Holy One;  
Must purify himself in order to find Him.*

Every people claims that there are many among them who love God Almighty, but what needs to be known is whether God loves them or not. The proof of God's love is that first He removes the veil that prevents a person from believing with certainty in the existence of God. Because of this veil man admits the existence of God with dark and blurred understanding and very often at the time of trial denies His existence altogether. The removal of this veil cannot be achieved except through converse with God. A person drinks of the fountain of true under-

<sup>90</sup> According to the belief of the Āryās. [Translator]

<sup>91</sup> 'Surely, he prospers who augments it.'—al-Shams, 91:10  
[Publisher]

standing on the day when God addresses him and conveys to him the good news: **I am present.** At that stage man's understanding does not remain confined to conjecture or argumentation. He comes so near to God as if he sees Him. It is entirely true that perfect faith in God is achieved only when He informs a person of His Own existence.

The second sign of God's love is that He not only informs those dear to Him of His existence, but manifests especially to them the signs of His mercy and grace, by accepting their prayers concerning matters which are apparently beyond hope and informing them of it through His revelation and His speech. This reassures them that their God is Powerful Who hears their prayers and informs them of it and delivers them from difficulties. They then understand the mystery of salvation and are convinced of the existence of God. By way of awakening and warning, other people also might occasionally have the experience of true dreams, but the experience of the converse of God is something entirely different. It is vouchsafed only to those who are His favourites. When such a one supplicates God Almighty He manifests Himself to him with His glory and causes His spirit to descend upon him and intimates to him the acceptance of his prayer in His loving words. He who has this experience very frequently is called Prophet or *Muhaddath*.

[*Hujjat-ul-Islām* , *Rūhānī Khazā'in*, Vol. 6, pp. 42-43]

A servant displays his sincere love for God by his good behaviour, but God's response is astonishing. In response to the rapid advance of the servant, God rushes towards him like lightning and displays signs for him on earth and in heaven and becomes the friend of his friends and the enemy of his enemies. Even if five hundred million

people oppose him God humiliates them and makes them helpless like a dead insect. He destroys a whole world for the sake of that one person and makes His earth and heaven the servants of such a one. He blesses his words and sends down a rain of light on his dwelling. He puts a blessing in his clothes and his food and even in the dust upon which he treads. He does not let him die a failure and Himself answers all objections raised against him. He becomes his eyes with which he sees, and becomes his ears with which he hears, and becomes his tongue with which he speaks, and becomes his feet with which he walks, and becomes his hands with which he deals with his enemies. He personally takes on the enemies of his friend, draws His sword against the wicked ones who persecute him, and makes him victorious in every field. He conveys to him the secrets of His decrees. The very first purchaser of his spiritual beauty who comes forward after his good behaviour and personal love is God Himself. Then how unfortunate are the people who should live in such an age and such a sun should rise upon them and they should continue to sit in darkness.

[Brāhīn-e-Āhmadiyya Part V, Rūhānī Khazā'in, Vol. 21 p. 225]

After perfection of the spiritual structure, the flame of the personal love of God falls upon the heart of a person like a spirit and bestows upon him the condition of being ever present before God. Spiritual beauty manifests itself at its fullest when such a one arrives at his perfection. This spiritual beauty which might be called good behaviour far exceeds the beauty of countenance by virtue of its strong attraction. The beauty of countenance can only win the mortal love of one or two persons and soon declines. Its pull is very weak. But the spiritual beauty which has been called good behaviour is so strong in its

pull that it draws a whole world to itself so that every particle of heaven and earth is pulled towards it. This is the philosophy of the acceptance of prayer.

When a person possessing spiritual beauty who is penetrated by the spirit of Divine love, supplicates for an impossible or very difficult object and carries his supplication to the limit, then on account of his spiritual beauty, every particle of this universe is drawn towards him by the command of God Almighty, and such means are provided as are adequate for his success. Both experience and the Book of God establish that every particle of the world has a natural love for such a person and his prayers draw all particles towards him as a magnet draws iron, and extraordinary matters come to light on account of this attraction which are not mentioned in physics or in philosophy. Ever since the Creator has fashioned the world of bodies from particles, He has invested every particle with that attraction and every particle is a sincere lover of spiritual beauty and so also is every good soul because that beauty is the manifestation of truth. It was that beauty on account of which God commanded the angels:

أشْجُدُوا لِأَدَمَ فَسَجَدُوا لَّا إِلَهَ إِلَّا هُوَ<sup>92</sup>

There are many today like Iblīs who do not recognize that beauty, but that beauty has accomplished great things.

The same beauty was in **Noah**, out of regard for which the Lord of Honour and Glory destroyed all his enemies by the torment of water. Then **Moses** appeared with the same

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<sup>92</sup> 'Submit to Adam', and they all submitted. But Iblīs did not.—al-Baqarah, 2:35 [Publisher]

spiritual beauty, and he, after suffering for a few days, became the occasion for the ruin of Pharaoh. Then last of all the Chief of the Prophets and the best of mankind, our lord and master Muḥammad, the chosen one [peace and blessings of Allāh be on him] appeared with a grand spiritual beauty in praise of which it is enough to cite the verse:

دَنَا فَتَدَلَّلَ فَكَانَ قَابِ قَوْسَيْنِ آذَنِي ۝<sup>۹۳</sup>

This means that: That Prophet<sup>sa</sup> drew closer to God and then leaned towards mankind and thus discharged fully that which was due to God and that which was due to man and demonstrated both kinds of spiritual beauty.

[Brāhīn-e-Ahmadiyya Part V, Rūhānī Khazā'in, Vol. 21, pp. 219-221]

In the article that was read out in the meeting, it was stated that Permешвар is free from anger, rancour, hatred and envy. Perhaps the meaning of the speaker was that in the Holy Qur'ān the word anger has been used with reference to God. In contrast, he desired to convey that the Vedās is free from any affirmation that God becomes angry. But this is his mistake. It should be borne in mind that no undue tyrannical wrath is attributed to God Almighty in the Holy Qur'ān. All that is meant is that, on account of His Holiness, God possesses an attribute which resembles wrath and that attribute demands that a disobedient one who persists in his rebellion should be chastised. God also possesses another attribute which resembles love and that demands that an obedient one should be rewarded for his obedience. The first attribute has been named **wrath** for the purpose of illustration, and the second one has been termed **love**. But

neither His fury like human fury, nor is His love like human love. God Almighty has said in the Holy Qur'ān:

٩٤ ﴿يَنْسَكْمِثِلَهُ شَيْءٌ﴾

That is to say: There is nothing like God or His attributes.

We enquire from the speaker why does Permehswar, according to the Vedās, punish sinners, so much so that He degrades them from the status of humanity and makes them dogs, swine, apes and cats, etc. One has to admit that He possesses an attribute that demands such punishment. This attribute is described in the Holy Qur'ān as God's wrath....

If Permehswar does not possess an attribute that demands that He should punish sinners, then why does He incline towards punishment? He must possess an attribute that demands recompense and that attribute is called wrath, but that wrath is not like the anger of man, but is suited to the dignity of God. That is the wrath that is mentioned in the Holy Qur'ān.... When God bestows His bounty upon those who act righteously, it is said that He loves them. When He punishes those who act viciously, it is said that He is angry with them. Thus as wrath is mentioned in the Vedās so is it mentioned in the Holy Qur'ān; the only difference being that according to the Vedās the wrath of God in its severity can turn men on account of their sins, into insects, etc. but the Holy Qur'ān does not carry God's wrath to such extremes. The Holy Qur'ān says that despite punishment God maintains the humanity of a person and does not condemn him to some other existence, which shows that according to the

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<sup>94</sup> al-Shūrā, 42:12 [Publisher]

Holy Qur'ān God's love and mercy are greater than His wrath, and according to the Vedās the punishment of sinners is unlimited and Permешwar is all anger and has no trace of mercy. It appears clearly from the Holy Qur'ān that a time will come when God will have mercy upon all the dwellers of hell.

[Chashma-e-Ma'rifat, Rūhānī Khazā'in, Vol. 23, pp. 46-50]

### Kingdom of God Encompasses Heaven and Earth

The Gospel directs us to pray: "Our Father that art in heaven hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, forgive us our trespasses as we forgive those who trespass against us and put us not in temptation, but save us from evil for Thine is the kingdom and the power and the glory for ever."<sup>95</sup>

But the Qur'ān says that the earth is not empty of God's Holiness which is proclaimed not only in heaven, but also on earth. As it is said:

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ<sup>96</sup>  
يُسَبِّحُ بِلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ<sup>97</sup>

These verses mean that:

Every particle of earth and heaven glorifies and proclaims the Holiness of Allāh and; everything in them is engaged in His glorification and praise.

The mountains remember Him, the rivers remember Him, the trees remember Him and many righteous ones are occupied with His remembrance. Whoever fails to

<sup>95</sup> Matthew 6:9-13 [Publisher]

<sup>96</sup> Banī Isrā'il, 17:45 [Publisher]

<sup>97</sup> al-Jumu'ah, 62:2 [Publisher]

remember Him in his heart and by his tongue and does not humble himself before God is compelled to humble himself by being put through diverse types of torment by Divine decree. Whatever is recorded of the angels in the Book of God that they are completely obedient to Him, the same is said of every leaf and every particle in the earth. Everything is obedient to Him, not a leaf can fall without His command, no medicine can heal without His command, nor can any food prove agreeable without it. Everything prostrates itself at the threshold of God in extreme humility and worshipfulness and is occupied with His obedience. Every particle of the earth and mountains, every drop of the rivers and oceans, every leaf of trees and plants and all particles of men and beasts recognize God, obey Him and are occupied with His glorification and praise.

That is why God Almighty has said:

يُسَبِّحُ بِلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ<sup>98</sup>

That is to say: Everything in the earth glorifies Allāh and proclaims His Holiness as does everything in heaven.

Then how can it be said that God is not glorified in the earth? Such a sentiment cannot be expressed by a person of perfect understanding. Of the things of the earth some obey the commandment of the law and some are obedient to Divine decrees and some are occupied with obedience of both. The clouds, air, fire and earth are all devoted to the obedience and glorification of God.

If any human being disobeys the commandments of Divine law, he follows the commandments of Divine decrees. No one is outside the ambit of these two com-

mandments. Everyone bows down to the heavenly kingdom in some form or the other. It is true that having regard to the purity and corruption of human hearts, heedlessness and remembrance of Allāh prevail in the earth by turns, but this ebb and flow does not occur by itself, but only in obedience to the Divine will. That happens which God wills. The alternation of guidance and error proceeds like the alternation of day and night according to the light and command of God and not by itself. Despite this, everything hears His voice and glorifies Him. But the Gospel says that the earth is empty of the glorification of God and the reason is indicated in the sentence that follows, namely, that the kingdom of God has not yet arrived on the earth. That is why God's will has not been put into effect on the earth as it operates in heaven. The teaching of the Qur'ān is altogether contrary to this. The Qur'ān states clearly that no thief, murderer, adulterer, disbeliever, disobedient one, rebellious one or offender can commit any evil upon the earth unless he is authorised from heaven. Then how can it be said that the kingdom of heaven does not operate upon earth? Does some adverse possession stand in the way of the enforcement of God's command on the earth? Indeed not.

God Himself made one law for the angels in heaven and another one for man on the earth. In His kingdom of heaven, God has given no choice to the angels. Obedience is inherent in their nature. They are not able to disobey. They are not subject to error or forgetfulness. But human nature has been given the choice of obedience and disobedience. As this choice has been given from above, therefore, it cannot be said that because of a disobedient person, God's kingdom has been excluded from the earth. God's kingdom is in operation all the time and

in every way. Yet it is true that there are two systems of law. One for the angels in heaven, which is the law of Divine decree which the angels cannot disobey, and there is another law which is in operation on earth that man has been given the choice of good and evil. But when a person supplicates God for power to overcome evil, then with the support of the Holy Spirit he can overcome his weakness and can safeguard himself against sin, as is the case with the Prophets and Messengers of God.

In the case of those who have been guilty of sin, asking for forgiveness can deliver them from the consequences of sin and they are spared chastisement in respect of it, for when light comes darkness is dispelled. Those offenders who do not beg for forgiveness suffer punishment for their offences. In these days, the plague has also descended upon the earth as punishment and the rebellious ones are being destroyed. Then how can it be said that the kingdom of God does not operate upon the earth?

Do not be misled by the thought that if there is a kingdom of God upon earth then why is any sin committed? Sins are also subject to the Divine law of decrees. Although the offenders put themselves outside the law of *Shari'ah* they cannot put themselves outside the law of decrees. Then how can it be said that sinners do not bend to the yoke of the Divine kingdom? ....

If Divine law were to take on extreme harshness and every adulterer were to be struck down by lightning, and every thief were to be afflicted by some disease whereby his hands would become rotten and fall away, and every rebellious one who denies God and His religion were to die of the plague, then before the expiry of a week the whole world would put on the garments of righteousness

and good behaviour. Thus, there is God's kingdom on earth, but heavenly law has bestowed this much freedom that offenders are not immediately seized with punishment. Yet, punishment is also continuously in force. Earthquakes happen, lightning strikes, volcanoes erupt and destroy thousands of lives, vessels sink, many lives are lost in railway accidents, storms are encountered, houses fall, snakes bite, wild beasts rend, epidemics spread and not one, but many doors of destruction are open which Divine law has appointed for the punishment of offenders. Then how can it be said that God's kingdom does not operate upon earth?

The truth is that the kingdom is there. Every offender has handcuffs around his wrists and chains around his feet, but Divine Wisdom has softened its law to a degree that the handcuffs and the chains do not manifest themselves immediately. But if an offender persists in his wrongdoing they carry him to hell and push him into a torment in which he neither lives nor dies.

In short, there are two systems of law, one is that which relates to the angels, which is that they have been created for obedience and their obedience is a characteristic of their bright nature. They cannot commit sin, but also they cannot make progress in goodness. The second system of law relates to mankind, which is that by their nature they can be guilty of sin, but they can also make progress in goodness. Both these natural laws are unchangeable and as an angel cannot become man, so man cannot become an angel. These systems of law are eternal and are not liable to change. The law that operates in heaven cannot operate on earth, nor can the law that operates on earth operate in respect of angels. If human defaults end in

repentance, man can be much better than angels for angels cannot make progress in goodness. Human sins are forgiven through repentance. Divine wisdom leaves some individuals free to commit sins so that thereby they should become aware of their weakness and may be forgiven through repentance. This is the law that is appointed for man and it is suited to man's nature.

Error and forgetfulness are characteristics of human nature and they are not characteristics of angels. Therefore, the law that regulates angels cannot be put in force in respect of men. It is an error to attribute any weakness to God Almighty. It is the consequences of the operation of law that are manifested upon the earth. Is God so weak that His kingdom and power and glory are limited to heaven or is it that there is some other god who is in adverse possession of the earth? The Christians should not emphasise that God's kingdom operates only in heaven and is not yet in operation on the earth, for they hold that heaven is nothing. If heaven, where God's kingdom should operate, is nothing and God's kingdom has not yet arrived upon earth, this would mean that God's kingdom does not rule anywhere. Whereas we observe with our own eyes that God's kingdom is in operation on the earth. According to His law, our lives come to an end and our conditions change continuously. We experience hundreds of types of comfort and pain. Thousands of people die by God's command and thousands are born, prayers are accepted, signs are displayed and the earth produces thousands of types of vegetables, fruits and flowers by His command. Then is all this happening without the kingdom of God? Heavenly bodies seem to continue in one condition and no outward change is felt with regard to them, which should indicate the existence of a Being

Who brings about change. But the earth is continuously undergoing change. Every day millions of people pass out of the earth and millions are born and in every way the control of a powerful Creator is felt. Is there still no kingdom of God on earth?

The Gospel puts forward no reason why the kingdom of God has not arrived on earth. It is true that Jesus prayed for deliverance all through the night in the garden and as it is recorded in Hebrews 5:7 that prayer was accepted, yet God did not have the power to deliver him. This according to the Christians, can be a reason for affirming that at that time there was no kingdom of God upon earth. But I have experienced greater trials and have been delivered from them. How can I deny the kingdom of God. Was that case in which I was, at the instance of Martyn Clarke, charged with conspiracy to murder in the court of Capt. Douglas, less grave than the case which was brought by the Jews against Jesus in the court of Pilate, on account of religious differences and not because of any charge of murder? But as God is the King of the earth as He is the King of heaven, He informed me in advance of that case that such a trial was coming and then He told me that I would be discharged. This was announced to hundreds of people in advance and in the end I was discharged. It was the kingdom of God which delivered me from this case which had been brought against me at the joint instance of Muslims, Hindūs and Christians. Thus not once, but scores of times, I witnessed the kingdom of God upon earth and I had to believe in the verse:

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ <sup>99</sup>

To Him belongs the kingdom of the heavens and the earth;

and I had to believe in the verse:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ<sup>100</sup>

This means that: Heaven and earth obey Him and when He wills a thing and He says to it: Be; it happens at once.

Then He says:

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلِكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ<sup>101</sup>

That is to say: God's command over His will is supreme, but most people are unaware of His wrath and Omnipotence.

So much for the prayer taught in the Gospel which takes away man's hope of God's mercy and makes Christians forgetful of His *Rubūbiyyat* and they do not consider God capable of helping on earth till His kingdom should arrive upon the earth. As a contrast the prayer that God has taught to the Muslims in the Qur'ān teaches that God is not helpless in the earth like one dethroned, but that His system of *Rubūbiyyat*, *Rahmāniyyat* and *Rahīmiyyat* are in operation on the earth and that He has the power to help His worshippers and can destroy the offenders with His wrath. That prayer is as follows:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝  
لَا يَكُنْ لَّهُ كُفُورٌ ۝ وَلَا يَكُنْ لَّهُ شَيْئٌ ۝ لَا هُدُوْنَ لِلصَّرَاطِ الْمُسْتَقِيمِ  
صَرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝<sup>102</sup>

This means that: God alone is worthy of all praise. There is no deficiency in His kingdom. Nothing is awaited out

<sup>100</sup> Yā-Sīn 36:83 [Publisher]

<sup>101</sup> Yūsuf, 12:22 [Publisher]

<sup>102</sup> al-Fātiḥah, 1:2-7 [Publisher]

of His excellences which does not exist today, but would be achieved tomorrow. There is nothing vain in His kingdom. He provides for all the worlds. He bestows His mercy absolutely without any prior action on the part of man, and also in return for man's actions. He awards reward and punishment at their due time. We worship Him and seek His help and pray that He should show us the way of all bounties and should keep us away from the ways of His anger and of error.

This prayer which is set out in *Sūrah Fātiḥah* is the antithesis of the prayer taught in the Gospel, inasmuch as God's present kingdom of the earth is denied in the Gospel. Thus according to the Gospel neither God's *Rubūbiyyat*, nor His *Rahmāniyyat*, nor His *Rahīmiyyat* nor His *Mālikiyat* is in operation on the earth because God's kingdom has not yet arrived upon the earth, but *Sūrah Fātiḥah* indicates that God's kingdom is in operation on the earth and thus all the essentials of the kingdom are set out in the *Sūrah*.

It is obvious that a king should possess the following qualities: He should have power to provide for people and *Sūrah Fātiḥah* proclaims that God is the Sustainer of the worlds. The second quality of a king should be that whatever his subjects should need for settling down in the earth should be provided out of his kingly mercy and not in return for any service. *Sūrah Fātiḥah* affirms this quality in God by calling Him *Rahmān*. The third quality which a king should possess is that he should help his subjects towards achievement of that which they cannot achieve by their own efforts. The *Sūrah* affirms this quality by the use of the word *Rahīm*. The fourth quality that a king should possess is that he should have power to

reward and punish so that social conditions should not be disturbed. The *Sūrah* affirms this quality in God by describing Him as *Mālik-i-Yaum-id-Dīn*. In short, the *Sūrah* presents all those essentials of kingship that prove that God's kingdom and kingly control are in operation on the earth....

Listen, the greatest understanding is that every particle of the earth is as much under the control of God as every particle of heaven is part of His kingdom, and that as there is a grand manifestation in heaven there is also a grand manifestation on earth. The manifestation in heaven is a matter of faith. An average person has not ascended to heaven nor witnessed that manifestation, but the manifestation of God's kingdom upon earth is clearly visible to everyone's eyes.

Every human being, however wealthy he might be, tastes of death contrary to his desire. Observe, therefore, how the manifestation of the command of the true King is visible upon the earth that when His command comes no one can delay his death for a second. When a person is afflicted with mortal illness, no physician is able to cure it. Reflect, therefore, what a manifestation of God's kingdom upon earth it is that His command cannot be rejected. How can it then be said that the kingdom of God upon earth is not yet, but will arrive at some future time?

In this age, God's commandment from heaven has shaken the earth with the plague so that it should be a sign for His Messiah. Who is it who can remove it without His command? Then how can we say that God's kingdom has not yet arrived upon earth? The wicked one carries on like a prisoner on earth and does not wish to die, but

God's true kingdom destroys him and the angel of death finally seizes hold of him. Then how can it be said that the kingdom of God has not arrived upon the earth? Every day by God's command millions of people die in an hour and millions are born by His Command and millions of the poor by His command become rich and millions of the wealthy become poor. Then how can it be said that God's kingdom upon earth is not yet?

In heaven there are only angels, but on the earth there are men and also angels, who are agents of God and are the servants of His kingdom. They guard the various enterprises of man, obey God all the time and send up their reports to Him. Then how can it be said that there is not the kingdom of God upon earth?

God has been known mostly through His earthly kingdom for everyone imagines that the mystery of heaven is a secret and cannot be witnessed. In recent times all Christians and their philosophers have denied the existence of heaven on which the Gospels base the whole kingdom of God, but the earth is in fact a globe under our feet and thousands of Divine decrees are manifested thereupon, which make us understand that all this change and birth and death is by the command of some Master. Then how can it be said that there is not yet the kingdom of God upon earth?

God, the Lord of Honour and Glory, has named neither heaven nor earth in *Sūrah Fātiḥah* and yet He has disclosed the reality to us by saying that God is *Rabb-ul-Ālamīn*. That is to say, all through creation, wherever there are bodies or souls, God is the Creator and Sustainer of all, Who provides for them all the time and administers them. His *Rubūbiyyat*, *Rahmāniyyat* and *Ra-*

*hīmiyyat* are in operation all the time in all the worlds. It should be borne in mind that by the phrase *Mālik-i-Yaum-id-Dīn* in *Sūrah Fātiḥah*, it is not meant that reward and punishment would be awarded only on the Judgement Day. The Holy Qur’ān has repeatedly made it clear that the Judgement Day will be the time of the grand recompense, but that one type of recompense begins in this very world, which is indicated in the verse:

يَجْعَلُ لَكُمْ فُرْقَانًا 103

[*Kashfī Nūh, Rūhānī Khazā'in*, Vol. 19, pp. 32-42]

According to the Holy Qur’ān, God is on earth as well as in the heaven, as He has said:

هُوَ الَّذِي فِي السَّمَاوَاتِ وَفِي الْأَرْضِ إِلَهٌ 104

He it is Who is God in heaven and God on earth.

He has also said that no three are gathered together for secret consultation, but that God is the fourth among them.

He is Limitless as is said in the verse:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ 105

Eyes cannot reach His limit, but He reaches their limit.

It is also said in the Holy Qur’ān:

وَ تَخْنُ أَقْرَبُ إِلَيْهِ وَ مِنْ حَنْبَلِ الْوَرِيدِ 106

We are closer to him than his jugular vein.

At one place, it is said that God comprehends everything and it is also said:

<sup>103</sup> ‘He creates discrimination between you.’—al-Anfāl, 8:30  
[Publisher]

<sup>104</sup> al-Zukhruf, 43:85 [Publisher]

<sup>105</sup> al-An‘ām, 6:104 [Publisher]

<sup>106</sup> Qāf, 50:17 [Publisher]

أَنَّ اللَّهَ يَحْوِلُ بَيْنَ الْمَرْءَ وَ قَلْبِهِ<sup>107</sup>

Allāh surely supervenes between man and his mind.

It is also said:

أَنَّ اللَّهَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ<sup>108</sup>

That is to say: The heavens and the earth are lit up by the light of Divine countenance without which it is all darkness.

It is also said:

كُلُّ مَنْ عَلَيْهَا فَانٍ وَّ يَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْكَرَامَةِ<sup>109</sup>

That is to say: Everything is subject to change and destruction, and the only One Who will endure is God.

Human nature is forced to confess that in this universe there is a Being Who is not subject to change and destruction and Who continues to survive all conditions, and He is God. But as sin and disobedience and all manner of unholy things are manifested in the earth, those who confine God to the earth in the end become worshippers of idols and created beings as has happened to the Hindūs.

### Concept of 'Arsh in Islām

The Holy Qur'ān has made it clear that on the one side God has a close relationship with His creatures and that He is the life of every thing living and the support of every being. On the other side, to safeguard against the error lest anyone should conclude from the relationship between God and man, that man himself is God, as do

<sup>107</sup> al-Anfāl, 8:25 [Publisher]

<sup>108</sup> al-Nūr, 24:36 [Publisher]

<sup>109</sup> al-Rahmān, 55:27-28 [Publisher]

the Vedāntists. It is also stated that He is above everything and is beyond everything and that His station is ‘*Arsh* (the Throne). The ‘*Arsh* is not something that has been created or something material. It is the name of the transcendental station which is beyond the beyond. It is not a throne on which God is to be imagined as being seated. It is the station which is beyond of beyond from creation and is a station of transcendence and holiness. As the Holy Qur’ān says, after establishing the relationship of Creator and created with everything, God settled Himself on the ‘*Arsh*. That is to say, despite all relationships He remained apart and did not mix with His creation.

God's being with everyone and comprehending everything is His **attribute of resemblance**. He has mentioned this attribute in the Holy Qur’ān to demonstrate His nearness to man. His being beyond of beyond from all creation and being above all and higher than all and farthest of all and being at the **station of transcendence and holiness**, which is far from creation and is called ‘*Arsh*, is the attribute of transcendence. God has mentioned this attribute in the Holy Qur’ān so that He should establish His Unity and His being without associate and having withdrawn from the qualities of creation. Other people have either adopted God's attribute of transcendence and have called Him *Nirgun*, or they have accepted Him as *Sargan* and have attributed such resemblance to Him as if He was the very creation itself. They have not combined these two attributes, but God Almighty in the Holy Qur’ān has shown His countenance in the mirror of both these attributes and this is **His perfect Unity**.

It is not the belief of the Muslims that the ‘*Arsh*’ is a physical or created thing on which God is seated. You may go through the Qur’ān from the beginning to the end and you will not find it stated that the ‘*Arsh*’ is something limited and created. God has repeatedly said in the Holy Qur’ān that He is the Creator of all things that have any existence. He is the Creator of heaven and earth, and souls and all their faculties. He is Self-Existing and everything exists because of Him. Every particle that exists is His creation. He has nowhere stated that the ‘*Arsh*’ is something physical of which He is the Creator.... Whichever the word ‘*Arsh*’ has been used in the Holy Qur’ān its meaning is the Greatness and Majesty and Supremacy of God. That is why it is not included among created things. There are four manifestations of the Greatness and Majesty of God Almighty. The Vedās call them four gods, but according to the idiom of the Holy Qur’ān they are angels.

[*Nasīm-e-Da‘wat, Rūhānī Khazā’īn*, Vol.19, pp. 453-456]

In the Holy Qur’ān by ‘*Arsh*’ is meant the station which is higher than the rank of resemblance and is superior to every world and is beyond of beyond and is the station of Holiness and transcendence. It is not anything which is made of stone or brick or any other thing on which God is seated. That is why it is described as uncreated. As God Almighty says He manifests Himself to the heart of a believer, in the same way He says that He manifests Himself upon the ‘*Arsh*’. He affirms clearly that He supports everything and has not said anywhere that anything supports Him. The ‘*Arsh*’ which is a higher station than the whole universe, is a manifestation of His attribute of transcendence.

We have explained it several times that since eternity, Divine attributes are of two kinds: the attribute of resemblance and the attribute of transcendence. As it was necessary to set out both attributes in His Word, for the declaration of His attribute of resemblance, He mentioned His hand and eye and love and anger in the Holy Qur'ān, and then to remove the suspicion of resemblance He stated at one place:

لَيْسَ كَمِثْلِهِ شَيْءٌ<sup>110</sup>

and at other places it is said that He settled Himself on the 'Arsh as, for instance, in the verse:

أَنَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْهُ نَهَارًا شَمَّرًا أَشْتَوَى عَلَى الْعَرْشِ<sup>111</sup>

Your God is the One Who raised up the heavens without any pillars, as you can see. Then He settled Himself on the Throne.

From the literal meaning of this verse, it would seem to follow that God was not settled on the 'Arsh before. The explanation of this is that the 'Arsh is nothing material, but is a state of being beyond of beyond which is God's attribute. God created heaven and earth and all other things and bestowed upon the sun and the moon and stars light from His own light by way of reflection and created man, metaphorically speaking, in His Own image and breathed into him His Holy attributes. He thus created a resemblance unto Himself. But as He is free from any resemblance He described His transcendence by the expression of 'settling on the Throne.' Despite having created everything He is not His very creation itself, but

<sup>110</sup> 'There is nothing whatever like unto Him.'—al-Shūrā, 42:12  
[Publisher]

<sup>111</sup> al-Rā'ḍ, 13:3 [Publisher]

is apart from everything and is at a station which is beyond the beyond.

[*Chashma-e-Ma'rifat, Rūḥānī Khazā'in*, Vol. 23, pp. 276-277]

Another objection which is sometimes raised is that it appears from the Holy Qur'ān that on the Day of Judgement eight angels will bear aloft the 'Arsh, from which it is concluded that in this world four angels bear the 'Arsh aloft. Here a question arises that God Almighty is above having His Throne borne up by anyone. The answer is as you have just heard that the 'Arsh is nothing material which can be borne up or is capable of being borne up. The station of transcendence and Holiness is 'Arsh and that is why it is described as uncreated. A material object cannot be outside the creation of God. Whatever has been stated with regard to the 'Arsh is by way of metaphor. A reasonable person can understand that this objection is baseless.

The truth is that when God Almighty withdraws to the station where His attribute of transcendence covers all His other attributes and makes Him beyond of beyond and hidden of hidden, which station, in the idiom of the Holy Qur'ān, is called 'Arsh, then God rises above human reason and reason cannot reach Him. Then four of His attributes which have been named four angels which have been manifested in the world, disclose His hidden Being.

The first of these is His *Rubūbiyyat* through which He perfects man physically and spiritually. The manifestation of the body and soul is in consequence of the demand of *Rubūbiyyat*. In the same way Divine revelation and the manifestation of extraordinary signs are in consequence of the demand of *Rubūbiyyat*.

The second attribute which has been manifested is His *Rahmāniyyat* whereby He has provided numberless bounties for man without any action having preceded from man. This attribute also discloses His hidden Being.

The third attribute is His *Rahīmiyyat*. That means, that at first He bestows upon righteous people by virtue of His *Rahmāniyyat* the capacity for righteous action and then, as demanded by His *Rahīmiyyat*, He enables them to perform righteous actions and thus safeguards them against calamities. This attribute also discloses His hidden Being.

The fourth attribute is *Mālik-i-Yaum-id-Dīn*. This also discloses His hidden Being as by virtue of it He rewards the righteous and chastises the wicked. These four attributes bear aloft His 'Arsh. That is to say, His hidden Being is recognized in this world through these attributes. This recognition will be doubled in the hereafter, that is to say, eight angels, instead of four, will bear aloft the 'Arsh.

[*Chashma-e-Ma'rifat, Rūhānī Khazā'in*, Vol. 23, pp. 278-279]

The Unity of God is a light which illumines the heart after the so-called outer and inner deities are totally negated, and it courses through every particle of man's being. It cannot be acquired by anyone on his own, but only through God and His Messenger. Man's function is that he should impose a death upon his ego and should discard the satanic vanity that he is a learned person. He should deem himself ignorant and should be occupied with supplication. Then the light of Unity would descend upon him from God and would bestow new life upon him.

[*Haqīqat-ul-Wahī, Rūhānī Khazā'in*, Vol. 22, p. 148]

As ever since the creation of the world the **recognition of God** is tied up with the recognition of a Prophet, it is impossible that the knowledge of Unity could be obtained except through a Prophet. A Prophet is a mirror for the beholding of God. It is only through this mirror that the countenance of God may be seen. When God Almighty desires to manifest Himself to the world, He sends a Prophet into the world who is the manifestation of His Powers and to whom He displays His *Rubūbiyyat*. Then the world realizes that God is.

It is a part of the Unity of God to believe in those who have been under the eternal law of God appointed as a means of the recognition of God. Without this belief, faith in the Unity of God cannot be perfected. It is not possible to achieve faith in the pure Unity of God, which is created from the fountain of perfect certainty, in the absence of heavenly signs and wonders which are displayed by the Prophets whereby they lead people to full understanding. They are a group that points to God and through whom God, Whose Being is imperceptible upon imperceptible and hidden upon hidden, manifests Himself. That hidden Treasure, Whose name is God, has ever been recognized through the Prophets. The acquisition of faith in the Unity of God, which is estimated as true Unity by God Himself, except through a Prophet, is as much opposed to reason as it is contrary to the experience of all seekers after God.

[*Haqīqat-ul-Wahī, Rūhānī Khazā'in*, Vol. 22, pp. 115-116]

The true Unity of God, the affirmation of which is demanded by God and upon which salvation depends, is to believe that God in His Being is **free from every associate**, whether it is an idol or a human being, or the sun or

moon or one's ego, or one's cunning or deceit; and to conceive of no one as possessing power in opposition to Him, nor to accept anyone as sustainer, nor to hold anyone as bestowing honour or disgrace, nor to consider anyone as helper or assistant; and to confine one's love to Him and one's worship to Him and one's humility to Him and one's hopes to Him and one's fear to Him. No Unity can be complete without the following three types of particularisation. First, there is the Unity of Being, that is to say, to conceive the whole universe as nonexistent in contrast with Him and to consider it mortal and lacking reality. Secondly, the Unity of attributes, that is to say, that *Rubūbiyyat* and Godhead are confined to His Being and that all others who appear as sustainers or benefactors are only a part of the system set up by His hand. Thirdly, the Unity of love and sincerity and devotion; that is to say, not to consider anyone as an associate of God in the matter of love and worship and to be entirely lost in Him.

[*Sirāj-ud-Dīn Īsā'ī ke Chār Sawālon kā Jawāb, Rūhānī Khazā'in*, Vol. 12, pp. 349-350]

### **Refutation of the Christians' Faith in the Unity of God**

In these days, the Unity and Existence of God are subject to powerful attacks. The Christians have tried hard and have written a good deal on the subject, but whatever they have said or written, is about the God of Islām and not about a dead, crucified and helpless god. We affirm it confidently that whoever begins to write on the Existence and Being of God Almighty, would in the end have to revert to the God that is presented by Islām, because every leaf of the book of nature points to Him and naturally every man carries His impress within himself.

[*Malfūzāt, Vol. I, p. 83*]

The Christians should remember that it is **not at all established that Jesus was the Resurrection**, nor have the Christians been resurrected. They are dead more than the other dead, and lie in narrow and dark graves and are fallen into the pit of paganism. They neither possess the spirit of faith nor the blessings of such spirit. They have not achieved even the lowest grade of faith in the Unity of God, which is to abstain from the worship of creatures. They worship as creator one weak and helpless like themselves.

The Unity of God has three grades. The lowest grade is to abstain from the worship of any created thing like oneself, neither stone nor fire nor man nor any star. The second grade is that one should not be devoted to material means as if they were a sort of partner in the operation of *Rubūbiyyat*. One must concentrate on the Provider of means rather than on the means. The third grade is that having witnessed perfectly Divine manifestations, one should consider every other being as nonexistent including one's own self. Everything beside God Almighty, Who possesses perfect attributes, should appear as mortal to one's eyes. Spiritual life means that these three grades of faith in Unity should be achieved.

Now consider carefully that all eternal fountains of spiritual life have come into the world through Ḥaḍrat Muḥammad, the chosen one [peace and blessings of Al-lāh be on him]. It is only the Muslims, though they are not Prophets, who experience converse with God Almighty like the Prophets, and though they are not Messengers, God's bright signs appear at their hands, and the rivers of spiritual life flow through them and no one else can compete with them. **Is there anyone who would**

**take up this challenge and, standing in opposition, would exhibit blessings and signs as an answer !!!**

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 223-224]

### **Evils of Associating Partners with God**

I regret that I have not found words in which I should set out the evils of leaning towards anyone except God. People cringe before others and flatter them, which envokes the jealousy of God Almighty, and is tantamount to praying to people, from which God withdraws and which He casts aside. I set out the matter in a crude way, though it is not its true reality and yet it is easy to follow. A self-respecting man's jealousy would not tolerate another person establishing a relationship with his wife, as in such a case, he would consider his wretched wife worthy of being killed and very often that is what happens in fact. Similar is the jealousy of the Divine. Servitude and prayer are reserved for His Being. He does not approve that anyone else should be worshipped or should be called on in supplication. So remember well that to lean towards any beside Allāh is to cut asunder from Him. Prayer and Unity—for Prayer is the name of the proclamation of Unity in practice—are without blessing and vain when they are empty of humility and nothingness and are not pursued with a single-minded heart!

[Malfūzāt, Vol. I, pp. 167-168]

Associating others with God takes many forms and is called *shirk*. There is the obvious *shirk* in which Hindūs, Christians, Jews and other idol worshippers indulge, in which a man or stone or lifeless things or faculties or fictitious deities are worshipped as God. Though this form of *shirk* is still current in the world, yet this is the age of light and education, and reason is beginning to

abhor this form of *shirk*. It is true that some people subscribe to these stupidities as part of their national religion, yet at heart they are beginning to be repelled by them.

But there is another type of *shirk*, which is spreading secretly like poison and it is greatly on the increase in this age and that is that there is no trust in and dependence upon God Almighty.

We do not say, nor is it part of our faith, that means should be discarded altogether. For God Almighty has Himself urged the use of means and if means are not used to the extent to which they are necessary, this would be to dishonour human faculties and to defame the grand action of God Almighty in bestowing them. If means are discarded altogether, it would mean that all faculties which God Almighty has bestowed upon man should be left idle and should not be put to any use, which would amount to condemning God's action as vain and useless and therefore a great sin. Therefore, we do not at all mean, nor is it part of our religion, that means should be discarded altogether. The use of means up to the proper limit is necessary. Means are needed for the hereafter also. To carry out the commandments of God Almighty and to avoid vice and to carry out good works is all undertaken so that we should be at ease in this world and the next. Thus righteous conduct is a substitute for means. God has not forbidden use of means for the fulfilling of worldly needs. A public servant should discharge his duties, a cultivator of land should occupy himself with agricultural operations, a labourer should perform his labour so that all of them should be able to discharge the obligations that they owe to their family

and children and other relations and to their own selves.

All this is right up to the proper limit and is not forbidden; but when, transcending that limit, a person places all his trust in the means, that becomes *shirk* which casts a person far away from his true purpose. For instance, if a person says that had it not been for a certain factor, he would have died of hunger, or that if had it not been for a certain property or an occupation, he would have been in bad shape, or if it had not been for a certain friend, he would have been in trouble, this would be displeasing to God. He would not approve that a person should rely so much upon property, or other means or friends that he should stray far away from God Almighty. This is a very dangerous form of *shirk* which is patently contrary to the teaching of the Holy Qur'ān as God Almighty has said:

وَفِي السَّمَاءِ رِزْقٌ كَفِيرَةٌ مَا تُوعَدُونَ <sup>112</sup>

and as He has said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسِيبٌ <sup>113</sup>

and as He has said:

مَنْ يَتَّقِيَ اللَّهَ يَجْعَلُ لَهُ كُلُّ خَيْرٍ ۝ وَمَنْ يَرْزُقْهُ مِنْ حَيْثُ لَا يَنْتَهِي <sup>114</sup>

and as He has said:

وَهُوَ يَتَوَكَّلُ الصَّلِحِينَ <sup>115</sup>

The Holy Qur'ān is full of verses that God is the Guard-

<sup>112</sup> 'And in heaven is your sustenance, and also that which you are promised.'—al-Dhāriyāt, 51:23 [Publisher]

<sup>113</sup> 'And He who puts his trust in Allāh - He is sufficient for him.'—al-Talāq, 65:4 [Publisher]

<sup>114</sup> 'He who fears Allāh - He will make for him a way out, and will provide for him from where he expects not.'—al-Talāq, 65:3-4 [Publisher]

<sup>115</sup> 'And He protects the righteous.'—al-A'rāf, 7:197 [Publisher]

ian of and provides for the virtuous. Then when a person relies wholly upon the means, and puts his whole trust in them, in so doing he ascribes to them some of the attributes of God, and sets them up as another god beside Him. When he leans towards one side, he advances towards *shirk*. Those who lean towards officials and receive bounties and titles from them, honour them as they should honour God and thus in a way worship them. This alone uproots a person's belief in the Unity of God and diverts him from his true purpose and casts him far away. The Prophets [peace and blessings of Allāh be on them] teach that there should be no conflict between Unity and material means and that each should keep to its proper place and that the end should be Unity. They desire to teach man that all honour and all comfort and all fulfilment comes from God. If anything else is set up in opposition to Him there would be a conflict in two opposites in which one would be destroyed. The Unity of God must always prevail. Means should be used but should not be deified.

Belief in Unity gives birth to the love of God Almighty, as one realizes that all benefit and loss is in His hands, that He is the true Benefactor and that every particle proceeds from Him without the intervention of anyone else. When a person achieves this holy condition, he is known as a believer in the Unity of God. One condition of belief in Unity is that man should not worship stones, or human beings, or anything else, and should express disgust and abhorrence against deifying them; the second condition is that no undue importance should be attached to material means. The third condition is that one's ego and its purposes should also be excluded and negated. Very often a person has in mind his own qualities and power and

imagines that he has achieved certain good with his own power and he depends so much upon his power that he attributes everything to it. Real faith in the Unity of God is achieved when a person negatives his own powers also.

[Malfūzāt, Vol. III, pp. 79-82]

The Christian doctrine is that those who do not believe in Trinity and do not subscribe to the atonement of Jesus would be condemned eternally to hell.... To confine Limitless God to three or four partners and to believe that each is perfect in himself and is yet in need of association, and to imagine that God was word in the beginning and that the same word that was God descended into the womb of Mary and acquired a body from her blood and was born in the usual manner and suffered all the ailments of childhood and when he grew up, he was seized and put upon the cross, is abominable *shirk*, whereby man has been deified. God is above descending into a womb and acquiring a body and being seized by His enemies.

Human nature rejects that God should undergo such suffering and that He Who is the Master of all Greatness and is the Fountainhead of all honour should permit such humiliation for Himself. The Christians admit that this was the first occasion of the humiliation of God and that He had never suffered such humiliation before. It had never happened before that God should have been established in the womb of a woman like the sperm. Ever since people had heard the name of God, it had never happened that He should have been born of a woman like a human child. The Christians admit all this and also admit that the three partners in the Godhead did not in

the beginning have three separate bodies, but that at a certain point in time, 1896 years ago, separate bodies were assigned to the three partners. The form of the father is like that of Adam, for He created Adam in His own image (see Old Testament, Genesis 1:27), and the son appeared in the form of Jesus (see John 1:1) and the Holy Ghost assumed the form of a dove. (see Matthew 3:16)....

According to the Christians, these three embodied gods are embodied forever and have separate beings forever and yet all three combined are One God. If anyone can tell us, we should like to know how could all these three be one and yet have separate eternal bodies. Let someone unite Dr. Martyn Clarke and Padre 'Imād-ud-Dīn and Padre Thākar Dāss into one despite their separate bodies. We can confidently affirm that if the three are beaten into one and their flesh is mixed together, they who were created three by God cannot become one. Since three mortal beings, despite possessing the possibility of assimilation and division cannot become one, then how the three beings about whom the Christians do not admit of the possibility of assimilation and division, can be one?

It would not be improper to say that these three gods of the Christians are like three members of a committee and according to them every commandment is issued by them unanimously or by a majority, as if Godhead were a republican form of government and god **could not run the government on his own** and is dependent upon the decisions of the council.

Such is the compound god of the Christians; let him who wishes take a look at him.

The Christian religion is deprived of the Unity of God. These people have turned away from the True God and have made a new god for themselves who is the son of an Israeli woman. But is this new god all-powerful as the True God is? His own history bears witness against this. Had he been all-powerful, he would not have been beaten up by the Jews, would not have been taken into custody by the Romans and would not have been put upon the cross. When the Jews said that if he came down from the cross on his own, they would believe in him, he would at once have come down, but on no occasion did he demonstrate his power.

As for his miracles, they are far fewer than those of most other Prophets; for instance, if a Christian were to compare the miracles of Prophet Elias, which are set out in detail in the Bible and which include the revival of the dead, with the miracles of Jesus son of Mary, he would have to confess that the miracles of Prophet Elias were grander and more numerous than those of Jesus son of Mary. The Gospels repeatedly mention that Jesus used to drive out evil spirits from those who suffered from epilepsy and this is considered a great miracle, which is regarded as laughable by research scholars. It has now been established that epilepsy is caused by some weakness in the brain or some ulcer in the brain or by some other disease, but no one has asserted that it has anything to do with evil spirits....

Neither the birth of Jesus nor any of his miracles can be cited as proof of his godhead. God Almighty has mentioned the birth of John the Baptist along with the birth of Jesus in order to indicate that as the extraordinary birth of John does not take him out of the category of human

beings, so the birth of Jesus son of Mary does not prove that he was God....

Jesus possessed no extraordinary power. He was a humble person and was characterized by human weakness and lack of knowledge. The Gospels show that he had no knowledge of the hidden, he went to a fig tree in order to eat of its fruit and was not aware that there was no fruit on the tree. He confessed that he had no knowledge of the Day of Judgement. Had he been God, he should have known of the Day of Judgement. He possessed no Divine attribute and there was nothing in him which is not to be found in others. The Christians admit that he died. How unfortunate then is the sect whose god is liable to death. To say that he was revived after his death affords no comfort. What reliance can be placed in the life of one who is liable to death?

[*Nasīm-e-Da‘wat, Rūhānī Khazā’īn*, Vol. 19, pp. 378-382]

Of what use is a god some of whose faculties fell into a decline like some of the faculties of a person who grows old? Of what use is a god who cannot forgive the sins of his servants till he is flogged, spat upon, kept in custody, or nailed to the cross? We abhor a god who was subdued by the low Jews who had lost their own kingdom. We believe in the True God Who made a poor and helpless one of Mecca His Prophet and manifested His Power and Supremacy in the same age and to the whole world. When the King of Persia sent his emissaries to arrest the Holy Prophet [peace and blessings of Allāh be on him] God Almighty directed His Messenger to tell the emissaries that his God had the previous night killed their god. It is to be observed that on the one side is a claimant to godhood who is arrested by a Roman soldier and is

taken into custody and his night-long supplications are not accepted; and on the other side is a person who claims only to be a Prophet and God Almighty destroys kings who are opposed to him. For a seeker after truth there is a very helpful proverb:

یار غالب شو کہ تا غالب شوی<sup>116</sup>

What use have we for a religion that is dead and what benefit can we derive from a book that is dead and what beneficence can a god bestow upon us who is dead?

[Chashma-e-Masīḥī, Rūḥānī Khazā'in, Vol. 20, p. 353]

That to which they call us is a low idea and a shameful doctrine. Can reason accept that a humble creature who possesses all the qualities of a man should be called god? Can reason tolerate that creatures should flog their Creator and that the servants of God should spit in the face of the Powerful God and should seize Him and should nail Him to the cross and that He should be helpless in their hands? Can anyone understand that a person should call himself God and should supplicate a whole night long and his supplication should not be accepted? Can any heart draw comfort from the idea that God should spend nine months in a womb and be nourished on blood and should be born wailing through the usual channel? Can any reasonable person accept that after an eternity of time God should assume a body and one part of Him should take the form of man and another should take the form of a pigeon and that these bodies should confine Him for ever.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, Vol. 13, pp. 86-87]

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<sup>116</sup> Make friends with the Supreme One so that you too should become supreme. [Publisher]

## Poems in Glorification and Remembrance of Allāh

### Praise of the Lord of All the Worlds (Urdū Poem)

How manifest is the light  
Of the Source of all lights,  
Turning the Universe into a mirror  
For eyes to see His reflection.

When I saw the moon yester-night  
I was overwhelmed with longing,  
For it reminded me a little  
Of the beauty of my Beloved Lord.

His eternal beauty  
Has set our hearts afire;  
Mention not to us the beauty  
Of the Turk or Tartar.

O Beloved! Passing strange and wonderful  
Is the spectacle of Your glory all around;  
Whichever way we turn,  
Is the path that leads to You.

Your own light burns bright  
In the resplendent fountain of the sun;  
In every star can be seen  
The spectacle of Your glowing beauty.

With Your own hands have You  
Sprinkled salt upon the souls,  
Causing great commotion of love  
Among Your anguished lovers.

You have invested each particle  
With amazing qualities;  
Who can ever decipher  
Your boundless mysteries?

No one can fathom  
 The extent of Your limitless power;  
 Nor can anyone unravel  
 The mysteries of this intricate knot.

It is Your beauty that lends charm  
 To every beautiful face;  
 So are the hues and colours of each flower and garden  
 But a reflection of Your loveliness.

The love-laden glances of a beautiful face  
 Ever remind us of You;  
 Every curly lock points its finger  
 In Your direction.

To every believer and non-believer,  
 Your countenance alone should be the focal point;  
 But alas! the sightless suffer  
 From a thousand veils.

O my Beloved, Your enchanting glances  
 Are like the sharp sword  
 Which cuts off all bondages  
 Of loyalty and love for others.

Only to win Your love  
 Have I reduced myself to dust;  
 Hoping, the pangs of separation  
 May be assuaged a little.

Except when I am with You  
 I am ever restless;  
 Like the sinking heart of a patient,  
 Life seems to be ebbing away.

Wherefore this noise in Your neighbourhood?  
 Pray, tarry not!  
 Lest some love-lorn lover  
 Should perish unknown.

## Devotion (Urdū Poem)

What was ours  
Is now wholly of the Beloved.  
As of today, we belong to the Beloved;  
And the Beloved belongs to us.

God be thanked, I have found  
That matchless gem;  
It matters not if the heart  
Of the people has turned to stone?

[Izāla-e-Auhām, Rūḥānī Khazā'in Vol. 3, p. 458]

## Holy is He Who Watches over me (Urdū Poem)

Worship and praise belong to Him Who is Everlasting;  
He has not equal or His like.

He alone endures, all else is but perishable;  
To love others is only an idle tale.

All are others,  
He alone is the darling of my heart;  
The only cry of my heart:  
'Holy is He Who watches over me'.

Holy is His Divine might,  
Grandeur is His alone;  
Those close to Him stand atremble,  
And angels are awe-stricken.

His Mercy is all-pervasive;  
How can one be grateful enough?  
We are all His creation;  
Love Him we must.

To love others is contrary to His Pride  
Blessed be this day;  
Holy is He Who watches over me.

Every comfort we enjoy  
Is His Gift and Grace;  
Every heart is pledged to Him  
And is filled with His Grandeur.

We had better submit to Him alone,  
For in it lies all felicity and auspiciousness;  
Blessed be this day;  
Holy is He Who watches over me.

He alone is the Succour and Support of all;  
His mercy is manifest.  
He alone is Dear to us;  
He alone is our Beloved.

He alone is Indispensable;  
Everything other than Him is false.  
Blessed be this day;  
Holy is He Who watches over me.

The favour is Yours, O Lord;  
I am but an offering at Your threshold.  
You have granted the faith;  
You alone are the Protector at all times.

Your Grace covers us every moment;  
You are the Most Gracious, Ever-Merciful.  
Blessed be this day;  
Holy is He Who watches over me.

How can You be thanked enough;  
All that is mine, is Yours!  
You have filled my home with every bounty;  
All darkness vanished when Your light came;  
Blessed be this day;  
Holy is He Who watches over me.

## Epitaph of Mirzā Mubārak Aḥmad (Urdū Poem)

Mubārak Aḥmad, the darling of my heart,  
 Pure of countenance, and pure of heart;  
 He has departed from us today making the heart sad.  
 He said "I feel sleepy"; those were his last words,  
 But so soundly he slept as could not be awakened,  
 We failed to wake him up though we tried hard;  
 He was eight and a few months old when Allāh  
 summoned him;  
 The Caller is, indeed, the Dearest,  
 For Him alone O my heart, lay down your life.

[Durr-e-Thamīn]

## Seek Him Alone O Friends (Urdū Poem)

He watches over you while  
 You set your heart upon others!  
 What does He lack which  
 You seek to find in the idols?  
 Reflecting upon the sun,  
 We did not find that light which is His;  
 When we turned to the moon,  
 That too was not like the Beloved.

He is the One, has no partner,  
 And is Imperishable;  
 All others are prey to death,  
 He alone is Eternal.

All goodness lie  
 In loving Him;  
 Seek Him alone, O friends,  
 Idols are unfaithful.

Why are you fond  
 Of this blighted abode?  
 This place a veritable hell,  
 Not a garden!

## Holy is He Who has humbled my opponents (Urdu Poem)

Lord! All might and power belongs to You;  
By finding You, we attained fulfilment of all our  
desires.

Every lover has carved for himself an idol;  
But our Beloved alone has captivated our hearts.

He alone is the comfort of our soul and the darling of  
our heart;  
The same One Who is the Lord of the Creation.

He has dawned upon me through His blessings;  
Holy is He Who has humbled my opponents.

My life is tied to the Beloved;  
He alone is the Paradise and the Ultimate refuge.

To glorify Him, wherefrom can I seek the power?  
A river of love flows in my heart.

How great are Your favours, O my Guide,  
Holy is He Who has humbled my opponents.

Your grace knows no limits;  
No moment is devoid of it.

Your mercy and favours are countless;  
I no longer have the strength to thank You enough.

How great are Your favours, O my Guide,  
Holy is He Who has humbled my opponents.

Which path should I follow to get to Your street?  
What service should I render of which You are the  
reward?

It is love alone which draws me so irresistibly;  
It is the Divine alone through Whom I efface my ego.

What is love? Whom should I tell?  
What secret is faithfulness? In whom should I confide?

How can I hide any longer this storm?  
 Instead I had better scatter my dust to the four winds.  
 How far removed are we from the mundane world!  
 Holy is He Who has humbled my opponents.

[Durr-e-Thamīn]

### **Praise and Thanks be to the All-Powerful God (Persian poem)**

Praise and thanks be to the Lord God;  
 It is because of Him that all existence found expression.  
 This universe is but a mirror of His countenance;  
 Each and every particle leads the way to Him.  
 In the mirror of the heavens and the earth,  
 His unique face is reflected in all its glory.  
 Each blade of grass is aware of His Being;  
 Each branch points the way to Him.  
 The light of the sun and the moon is but a reflection of  
     His light;  
 Every manifestation is subject to His decree.  
 Each brain is but a secret among His secrets;  
 Each step seeks the portals of His glory.  
 Every heart's desire is to relish the beauty of His  
     countenance;  
 Even the one that is lost is really in search of His path.  
 He created the sun, the moon and the earth;  
 He displayed His creative might in millions of forms.  
 All these creations are but a register of His creativity;  
 In which are contained an infinite number of mysteries.  
 He placed this book of nature before our eyes;  
 To remind us of the path to righteousness.

So that you recognize the God Almighty  
Who bears no resemblance to the world and all who  
dwell in it.

So that it should be a criterion to judge the revelation  
from the Beloved;  
To enable you to recognize from among thousands, the  
ones that are from the Friend.

So that all paths of imposture are blocked;  
So that light and darkness can be told apart.

Then whatever the Lord God willed came to pass;  
And His handiwork bore witness to His Word.

Idolators and all their pretence  
Are pierced by the sharp arrows of these witnesses.

If you call someone else as Gracious God,  
The heaven and the earth will spit in your face.

If you invent a son for Him Who is Unique,  
All high and low will curse you.

This world is virtually proclaiming aloud:  
That God is Unique, All-Sustaining, and without  
partner.

He has nor father nor son nor wife;  
He is Immutable since eternity.

If the rain of His grace were to slow down for a  
moment,  
All this creation and the universe would come to  
nought.

Take a close look at the laws of nature,  
So that you realize the greatness of the Lord of all the  
worlds.

## A Prayer to the Creator of Heaven and Earth (Persian Couplets)

O Creator of the heaven and earth!  
 Open the door of mercy upon me.  
 You know the anguish  
 I hide from others.

O my Beloved, You are most Subtle and Refined;  
 Come and permeate my entire being;  
 So that Your Presence fills me  
 With transports of joy and delight.

And if You decline this prayer, O Pure One,  
 I will die of the pangs of separation;  
 I will cry my heart out  
 And the whole world will weep with me.

Whether You part from me with anger,  
 Or show Your countenance to me with kindness;  
 Whether You kill me or free me,  
 How can I ever stop loving You!

[Brāhīn-e-Ahmadiyya, Rūhānī Khazā'in, Vol. 1, p. 613]

## O God, the Relief of my Troubles! (Persian Poem)

O God, my Lord,  
 You alone are the Cure of my troubles!

The remedy of our cries, You alone are the balm of our  
 lacerated souls!  
 And You alone are the comfort of our ailing hearts.

With Your compassion, You have borne every burden  
 of ours;  
 And with Your grace our trees bear fruit and flowers.

Through sheer grace and mercy You protect us and  
 cover our sins;  
 With absolute kindness, You are the Friend of the  
 friendless.

When a helpless servant of Yours is heart-stricken,  
All of a sudden You provide remedy for his ailment.

When a humble one is surrounded by darkness,  
And so unexpectedly You cause myriads of suns and  
moons to appear.

The beauty, the goodness and charm—all attained  
perfection in You;

After seeing You, everything else loses its charm.

Wise is he who is madly in love with You;  
He is the light of the company who is fond of You.

His faith suddenly comes alive  
Who falls in love with You heart and soul.

Your love becomes evident from his face and;  
From every nook and corner of his being Your  
fragrance issues forth.

You grant him millions of favours by Your grace;  
You make the sun and the moon to lie prostrate before  
him.

You are ever ready to support him;  
One look at him reminds us of Your face.

Many a marvel in this world  
Do You exhibit for his sake.

You do the job and also get it done;  
You Yourself make this bazaar flourish.

In an instant You turn dust into something valuable;  
So that the whole world gains light from its  
manifestations.

When You visit someone with grace;  
You transform him from the mundane into the celestial.

## Love (Persian Poem)

Love for You is panacea for a thousand ailments;  
By Your face! To be captivated by You is freedom  
indeed.

To seek refuge in You is not the way of the mad;  
For to find refuge in You is ultimate wisdom.

I shall not conceal the wealth of Your love  
For keeping Your love secret is an act of infidelity.

I am ready to shed my honour and life for You;  
For true friendship lies in surrendering one's life to the  
Beloved.

[Ā'īna-e-Kamālāt-e-Islām, Rūhānī Khazā'in, Vol. 5, p. 1]

## My love (Persian Poem)

Mention not any king to me,  
For I have placed my hopes at another threshold.

The Lord God, Who has granted life to the universe,  
He is the Originator, the Creator, the Sustainer.

The Generous, All-Powerful, Reliever of problems,  
The Merciful, the Compassionate, Who fulfils all needs.

I lie prostrate at His door, because it is said  
'In this world one thing leads to another.'

Whenever I remember that Faithful Friend,  
I forget all my friends and relatives.

How can I tie my heart to other than Him;  
For I am so restless without Him!

Search not for my heart in my wounded bosom;  
For I have pinned it to the apron-strings of the Beloved.

My heart is the Throne of the Beloved;  
My head is an offering in the way of the Friend.

How can I describe the extent of His bounties on me;

For His grace is boundless!

How can I ever be able to count His favours;  
For His favours are uncountable!

The kind of relationship I have with the Beloved,  
Is beyond the comprehension of all.

I cry at His door,  
As a woman cries in the pangs of childbirth.

All my time is saturated with His love;  
How happy is the time! How blissful the days!

O the garden of my Beloved! I sing Your praises;  
For You have freed me from the beauty of gardens and  
the joy of spring.

[*Hujjat-Ullāh, Rūhānī Khazā'in*, Vol. 12, p. 149]

### Devotion (Persian couplets)

How beautiful You are, O Captivator of my heart!  
How lovely are Your attributes, O Love of my life!

Ever since I beheld Your face, I have given my heart to  
You;  
Except of You, no one else remains in my world.

I can renounce both the worlds;  
But any separation from You burns my bones.

It is easier to consign one's body into fire,  
But any separation from You terrifies me out of my  
wits.

[*Haqīqat-ul-Wahī, Rūhānī Khazā'in*, Vol. 22, pp. 355-356]

### Fighting for the Honour of the Beloved (Persian couplets)

O Eternal Friend, Your countenance is enough for me;  
Your alley is better for me than a thousands gardens of  
paradise.

Even though I look at another sight out of expediency,

All the time my eyes are focussed on You.

If someone attacks my honour,  
My way is to show patience, like You do.

Who am I? and what worth is my honour?  
My war is for the sake of Your honour.

[Brāhīn-e-Aḥmadiyya, part V, Rūḥānī Khazā'īn, Vol. 21, p.153]

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